TONE II

SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone II—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself desired; and having risen from the dead, He hath saved me, a man astray.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Christ our Savior, having nailed to the Cross the record which is against us, hath erased it and abolished the might of death. We worship His resurrection on the third day.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

With the archangels let us hymn the resurrection of Christ; for He is the Deliverer and Savior of our souls, and shall come again in awesome glory and mighty power, to judge the world which He hath created.

Glory..., Now & ever...: Dogmatic theotokion—

O mystery most great! Beholding the wonders, I proclaim [Christ's] divinity; for Emmanuel, in that He loveth mankind, hath opened the gates of nature, yet, as God, He hath not broken the keys of virginity; but He hath issued forth from the womb just as He had entered [it] at the sound [of the archangel's salutation]. Thus did He become incarnate just as He had been conceived: He entered in dispassionately and issued forth ineffably, according to the prophet, who said: "This gate shall be closed! No one shall pass through it, save the Lord God of Israel, Who hath great mercy."

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi.

And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha—

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast called forth Thy creation. O Lord almighty, glory be to Thee!

And these other stichera, of the Theotokos, Spec. Mel.: "When from the tree...", in Tone II—

Stichos: I shall commemorate thy name in every generation and generation.

O joy of all who sorrow and intercessor for the oppressed, feeder of the hungry, comfort of travellers and staff of the blind, visitation of the infirm, protection and aid for those who labor, and helper of the orphaned: thou art the Mother of God Most High, O all-pure one. Haste thou, we pray, that thy servants may be saved!

Stichos: Hearken, O daughter, and see, and incline thine ear.

Wretch that I am, I have committed every iniquity with impunity and every sin without restraint; and I deserve all condemnation. O Virgin, grant me occasions of repentance, that I be not shown to be condemned to that place. For thee do I call my mediator in prayer; thee do I call mine advocate. Put me not to shame, O Bride of God!

Stichos: The rich among the people shall entreat thy countenance.

No other refuge have we before the Creator and Master than thee, O pure Mother of God. Turn not away from us in thy fervent intercession, neither put us to shame who with love have recourse to thy protection, O Mother of our God. Haste thou, and grant [us] thy help, and save us from the present wrath!

Glory..., Now & ever...: Dogmatic theotokion, in Tone II—

Who worthily praiseth and calleth thee blessed, O Maiden Bride of God, for the deliverance wrought for the world through thee? Therefore, in thanksgiving we cry out to thee, saying: Rejoice, thou who hast deified Adam and united the disparate [natures]! Rejoice, thou who hast illumined our race with the light-bearing resurrection of thy Son and our God! For we, the Christian race, unceasingly call thee blessed.

Then, "Now lettest Thou Thy servant depart...", Trisagion through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion (see Great Vespers pp. 23-24). Little litany, and dismissal.

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone II—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself desired; and having risen from the dead, He hath saved me, a man astray.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Christ our Savior, having nailed to the Cross the record which is against us, hath erased it and abolished the might of death. We worship His resurrection on the third day.

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

With the archangels let us hymn the resurrection of Christ; for He is the Deliverer and Savior of our souls, and shall come again in awesome glory and mighty power, to judge the world which He hath created.

Stichos: Let Thine ears be attentive to the voice of my supplication.

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He hath arisen, as He said, in that He is almighty!" Wherefore, we worship Thee Who alone art immortal. O Christ, Bestower of life, have mercy upon us!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

By Thy Cross hast Thou annulled the curse which began with the Tree; by Thy burial hast Thou slain the might of death; and by Thine arising hast Thou enlightened the human race. Wherefore, we cry out to Thee: O Christ our God and Benefactor, glory be to thee!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

The gates of death opened unto Thee in fear, O Lord, and the gatekeepers of hades, seeing Thee, were afraid; for Thou didst shatter the brazen gates, didst break their chains of iron, didst lead us forth from darkness and the shadow of death, and didst rend our bonds asunder.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Come ye, let us all fall down before the house of the Lord; and chanting, let us send forth from our mouth a hymn of salvation, saying: O Thou Who wast crucified on the Tree, Who rose from the dead and art in the bosom of the Father, cleanse us of our sins.

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. Spec. Mel.: "In despair over my life...", in Tone VI—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O all-hymned Mary, pure Theotokos, who art the sure hope of the hopeless and salvation of the sinful: Accept this mine entreaty, and in thy maternal supplications ask for me the remission of all the sins I have committed in this life; and save me from misfortunes and the judgment which is to come, O Mistress, in thy great mercy.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

Wicked is the time of my life, wicked and full of every evil. When evil Satan doth grievously trouble me, O all-holy Theotokos, deliver me from his buffeting, and draw me forth from his maw; for on thee have I set all my hope. Save me by thy vigilant supplications!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Rejoice, O unashamed intercessor! Rejoice, O all-good Theotokos! Rejoice, mercy-seat of the world! Rejoice, joy of the sorrowful and haven of the tempest-tossed! Rejoice, thou who helpest all who are in need! And do thou likewise keep me from all sorrows, O all-immaculate Virgin and Mistress!

Glory..., from the Menaion.

Now & ever...: The dogmatic theotokion—

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so did the Virgin give birth and yet remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.
Stichos: The Lord is clothed with strength and He hath girt Himself.
Stichos: For He hath established the world which shall not be shaken.
Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Aposticha stichera, in Tone II—

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast called forth Thy creation. O Lord almighty, glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty.

By the Tree, O Savior, hast Thou abolished the curse which began with the tree; by Thy burial hast Thou put the might of death to death; and by Thine arising Thou hast illumined our race. Wherefore, we cry out to Thee: O Christ our God, Bestower of life, glory be to Thee!

Stichos: For He hath established the world which shall not be shaken.

Appearing, nailed to the Cross, O Christ, Thou didst alter the beauty of created things. The soldiers, displaying their inhumanity, pierced Thy side with a lance, and the Jews, refusing to acknowledge Thine authority, asked that Thy tomb be sealed. O Lord Who in the loving-kindness of Thy compassion didst accept burial and arose on the third day, glory be to Thee!

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Christ, Bestower of life, Who of Thine own will endured suffering for the sake of mortal men, as One mighty Thou didst descend into hades, and there, having rescued from the hands of the mighty one those who awaited Thy coming, Thou gavest them to live in paradise instead of hades. Wherefore, grant also cleansing from sins and great mercy unto us, who glorify Thine arising on the third day.

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion, in the same tone—

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: Cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

Resurrectional troparion, in Tone II—

When Thou didst descend unto death, O Life immortal, then didst Thou slay hades with the radiance of Thy divinity; and when Thou didst raise up the dead from the nethermost depths, all the hosts of heaven cried aloud: O Christ our God, Bestower of light, glory be to Thee!

Theotokion: All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

And the rest of the service followeth in order.

SATURDAY NIGHT — COMPLINE — TONE II

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer...). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the All-holy Theotokos, in Tone II—

ODE I

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O good Theotokos, who dost readily hear all in tribulation and helpest those in grief: grant grace unto those who make bold to hymn thee, O Mistress, thou joy of those who sorrow.

Having acquired grace of abundant richness, O Mistress, by thy bold supplication most gloriously rescue me, thy poor servant, from temptations, O joy of those who sorrow.

Glory...: From enemies visible and invisible deliver us who have recourse to thee, we pray, O Theotokos, and confound every counsel of those who war against us.

Now & ever...: Take from me the reproach of men and the false accusations of the traitorous, I pray thee, O Theotokos, that I may eagerly glorify the Lord Whom thou didst nourish.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

Scatter the vain plots of the enemy, O most hymned Theotokos, and by thy supplications fail not to keep us safe who praise thee.

With thy merciful eye, O pure one, look upon me, and deliver me from every plot of enemies, visible and invisible, blinding their eyes.

Glory...: With the dew of thy prayers, O Virgin, quench the evil assault, burning like fire, of the enemies who ever seek to destroy us.

Now & ever...: O inextinguishable lamp, ever-shining ray, who gavest birth to Christ, the Sun of glory: By thy supplications illumine me who am beset by the night of afflictions.

ODE IV

Irmos: He whom Thou didst call "the voice of one crying in the wilderness" heard Thy voice as Thou didst thunder over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which had come, he cried out: Thou art Christ, the Wisdom and Power of God!

We entreat thee, thou bridge of salvation, tireless entreaty and steadfast help: Have pity and behold our unbearable grief, our pangs, afflictions and sufferings, O Mother of God, and visit us for the better, granting us speedy joy.

We are not without a share of thine aid amid afflictions, O Mistress; wherefore, quickly help us now, who are grievously tempest-tossed, stretching forth thy hand, O pure one. Be thou merciful to our pain, O Mother of God, granting us speedy joy.

Glory...: They who are iniquitous, who roar to shed unjustly the blood of their neighbor, have not set their hope on thee, O Mistress, but have trusted in a boastful tongue, the tongue of man, which ever poureth forth jealously; but do thou, O pure one, break their jaws.

Now & ever...: O Mistress, humble thou the haughty neck of the boastful enemy, their counsels and malignant ways, and their hearts which daily meditate evils against me; and give strength and victory to those who call upon thee, O Mother of God, granting us speedy joy.

ODE V

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

O true supplicant, hope of Christians, O joyous one, accept the entreaties of us who earnestly call upon and pray to thee.

Acknowledging thee to be the well-spring of Life, pouring forth the waters of immortality, O pure one, we, the earthborn, call thee blessed.

Glory...: The enemy hath wickedly armed himself against us, desiring to destroy us with his tongue, as with a sword; but go before us, O Theotokos, in thy might.

Now & ever...: Who can measure the abyss of the assistance of thy power, O pure one? Wherefore, quickly go before us who are in need.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

As the mediatress of chastity, reveal thyself now to those who call upon thee, and deliver them from all misfortunes and perils, O Bride of God.

Destroy the evil works of the enemy and scatter the false accusations of the unjust, O all-pure and blessed one, delivering the innocent from tribulation.

Glory...: Surrounded by grievous sins and drowning in perilous misfortunes, O Mother of Christ God, we flee beneath thy divine protection.

Now & ever...: Having given birth to the Lord without knowing man, thou hast been shown to be a virgin still, even after giving birth. O the all-glorious wonder that was wrought within thee, O Bride of God!

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...:

Sessional hymn, in Tone II—

We earnestly cry out to thee, O Mistress Theotokos, thou fervent supplication, unassailable rampart, wellspring of mercy and refuge for the world: Go before us, and deliver us from perils, O thou who alone dost speedily intercede.

ODE VII

Irmos: That Thou mightest manifestly prefigure Thine all-glorious nativity from a virgin, O Christ, in the furnace Thou didst preserve unconsumed the youths who chanted to Thee in hymns: O God of our fathers, blessed art Thou!

O thy compassion, O pure Virgin! For thou dost loose immeasurable griefs and misfortunes for those who cry out in need and adverse circumstances. Wherefore, O blessed one, even now help those who praise thee.

Show forth thy speedy assistance; show it forth, as thou art able, in that thou art the Mother of God. We call upon thee with all our heart, falling down in tears: Quickly ease the affliction and pain of thy servants.

Glory...: The mouths of men, like those of ferocious lions, have yawned more terribly than the grave, bitterly to swallow me; but as thou art revealed as the hope of the hopeless, O blessed Theotokos, cast down their strength.

Now & ever...: Let the enemy behold and be ashamed, and let them understand and see thy power, which warreth for us against them. Cast them down into the nethermost gulf, O blessed one, thou hope of the hopeless.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

O Theotokos, our refuge, joy of the world: haste thou to take pity, and quickly grant thy grace unto us who are afflicted, O good one, and help thy servants.

The vain council of the assembly of the ungodly took counsel wickedly against us, like Ahitophel of old. Yet we cry out: Scatter it by thy supplications, O Theotokos, casting down their strength!

Glory...: Quickly hearken, O Theotokos, to those who truly call upon thee from their soul amid every tribulation and divers pangs and grievous perils, ever delivering them by thy supplications, O Mistress.

Now & ever...: That thy name might be glorified on the earth, O Theotokos, He Who shone forth from thee hath given thee to sinners as a mighty hope and rampart; for through thee doth everything that hath breath hasten to God.

ODE IX

Irmos: Every tongue is at a loss how to praise thee as is meet, and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet, as thou art good, accept our faith, for thou knowest our longing inspired by God; for thou art the intercessor of Christians, and we magnify thee.

Let every tongue which meditateth evils be stopped; and let false lips and mouths, which unjustly speak iniquity against the righteous man with pride and hostile envy, fall silent, through the supplications of the Theotokos and the saints of Christ.

Afflicted with pain and sorrow, we all call upon the pure Theotokos, who is vigilant in prayer, crying: O pure Mistress, ever deliver thy servants quickly from besetting pain, for, after God, we have none other helper.

Glory...: O Theotokos, thou art a great refuge for the despairing, a calm haven for the

tempest-tossed; wherefore, we have recourse unto thee, crying: Let us not be put to shame, O Mother of the true Life, but let us magnify thee, giving thanks with fervor.

Now & ever...: O all-pure Maiden, accept our divine hymn, imparting grace unto those who trust in thee, and ask that peace ever be sent upon the churches of God and victory and triumph to the Orthodox, that the tongue of every Christian may magnify thee.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I hymn Thee, the threefold light of the Godhead", the composition of Metrophanes of Smyrna, in Tone II—

ODE I

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With songs let us hymn the essence of the Godhead which is threefold yet one in rule, saying: As Thou hast an essential and inexhaustible depth of mercy, preserve and save those who worship Thee, in that Thou lovest mankind.

O Thou Who as the Father art the Source and Root, and art the Origin of the unified Godhead in the Son and Thy Holy Spirit: Pour forth upon my heart the three-Sunned light, and illumine me through participation in deifying effulgence.

Glory...: O thrice radiant and divine Unity, dispel all the darkness of my sins and passions by the most sweet partaking of Thy brilliant rays, and make me a temple and all-pure tabernacle of Thine unapproachable glory.

Now & ever...: The ancient course of our nature, which suffered because of evil and fell headlong into corruption, did the Word of God, Who became incarnate within thy womb, O all-pure one, illumine in His love for mankind, mystically teaching us of the thrice radiant Godhead.

ODE III

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

I glorify Thee, O Godhead one in honor and equal in essence as to Thy Persons; for Thou art our one God—Life Who issued forth incorruptibly from Life—and there is none holier than Thee, O Lord.

Thou didst create the immaterial ranks of heaven as reflections of Thy goodness, O only indivisible Trinitarian Godhead, that they may hymn Thee unceasingly. Accept now also the praise which we offer Thee with mouths of clay.

Glory...: O three-Sunned Unity, establish the hearts and minds of Thy servants upon the rock of faith, and enlarge them by the depth of Thy love; for Thou art our God, in Whom we set our hope. Let us not be put to shame.

Now & ever...: He Who in the beginning brought every form of creature into being, in His boundless goodness took form in thy womb, O Theotokos, and hath shone forth upon all the three-Sunned light of the one Godhead and Dominion.

Sessional hymn, in Tone II: Spec. Mel.: "Of the loving-kindness..."—

When Thou didst form Adam in the beginning, O loving Lord, Thou didst exclaim to Thy hypostatic Word: "Let Us create him according to Our likeness." And the Holy Spirit was also present as Creator. Wherefore, we cry unto Thee: O God our Creator, glory be to Thee!

Glory..., Now & ever...: Theotokion—

When God was well pleased to come unto us, He made His abode within thy most precious womb, O all-pure one, and through thee saved humanity, granting the kingdom of heaven unto all. Wherefore, we cry unto thee, O pure Theotokos: Rejoice, O Mistress!

ODE IV

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Even the ranks of the immaterial angels are unable to comprehend Thee, O Unoriginate Unity and Trinity; wherefore, with faith we hymn and glorify Thine essential goodness with tongues of clay.

As the Maker of human nature, as the Seer of all, O Almighty, Thou now beholdest all mine infirmity; wherefore, have pity on Thy servant and lead me up again to the higher life.

Glory...: Let us hymn the three unconfused Persons of the primal Unity as possessing individual and separate Hypostases, yet unified and indivisible in counsel, glory and divinity.

Now & ever...: The Maker of all found thee alone, from among all the ages, to be a pure and immaculate temple, O Ever-virgin Theotokos; and having made His abode within Thee, He formed human nature anew, in that He loveth mankind.

ODE V

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

In that Thou dost in every way extend the pacifying and salvific rays of Thy providence upon all, O King of peace, maintain me in Thy peace, for Thou art the life and peace of every creature.

When Thou didst appear unto Moses in a vision of fire in the bush, Thou didst call Thyself an angel, O Word of the Father, revealing beforehand Thy coming unto us, whereby Thou hast openly proclaimed unto all the might of the one Godhead in three Hypostases.

Glory...: O Holy Trinity one in rule, Thou settest forth essential and equally eternal glory. Vouchsafe that those who hymn Thee with Orthodox faith may behold the one unoriginate and three-Sunned radiance of Thy glory.

Now & ever...: God the Word, Who in His essence controlleth all the ages, was ineffably contained within thy womb, O Virgin Mother, calling men to the oneness of the sole dominion.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

O three-Sunned God Who willest mercy, have mercy upon those who believe on Thee, and deliver Thy servants from transgressions, sufferings and perils. *Twice*

Glory...: In the ineffable abyss of goodness grant unto me the incomprehensible and light-giving radiance of the effulgence of Thy thrice-radiant divinity.

Now & ever...: The Most High ineffably became man through thee, O Virgin, clothing Himself wholly in man, and He hath illumined me with the light of the threefold Sun.

Sessional hymn, in Tone II: Spec. Mel.: "Of the loving-kindness..."—

O Merciful One, unoriginate Trinity and Unity, Who hast extended unto us the depth of Thy loving-kindness, accept us, look upon the people who glorify Thee, and accept the hymnody of those who petition Thee; for on Thee, the God of all, do we set our hope, that Thou mayest grant us forgiveness of transgressions.

Glory..., Now & ever...: Theotokion—

Thou art merciful, O good Theotokos, having given birth to the Well-spring of loving-kindness; for thou art the only help of the faithful and consolation of the sorrowful. Wherefore, we all now fall down before thee with faith, that, enriched by thy help alone, we may find remission of evils.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Thou dost ever appoint the angelic armies to be immutable, O Lord Who alone art immutable and of three Hypostases. Wherefore, show forth my heart as ever immutable, that I may fervently glorify Thee and hymn Thee with piety. *Twice*

Glory...: The noetic choirs of the immaterial beings are illumined by Thy rays, O three-Sunned God, Thou sole Ruler, and by their position they become secondary luminaries. Through their effulgence and fellowship show me forth as light, in that Thou art the thrice-radiant Giver of light.

Now & ever...: Fail not to guide and lift us who love Thee up to the heavens, O Thou Who, in thine ineffable love for mankind, becamest man in the Virgin's womb and, having deified man, sittest with the Father on the throne of glory.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

O Lord of all, unapproachable, equally eternal Trinity, equally without beginning, divine, immutable in all things save Thy light-bearing characteristics: Set at nought every evil counsel of the adversaries and the vexations of the demons, ever preserving me unharmed. *Twice*

Glory...: O uncircumscribable, three-Sunned sole Ruler, Who all-wisely and omnipotently fashioned the world and preservest it in perfect, intact order: Abide in my heart, that with the angelic choirs I may hymn and glorify Thee unceasingly for all ages.

Now & ever...: O Wisdom of the Father, unapproachable, ineffable Word of God, without changing Thine immutable nature Thou didst mercifully assume human nature; and as the Lord of all ages, Thou hast taught all to worship the one Trinity.

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

The Son Who is equally without beginning shone forth as Light from the unoriginate Light, and the Spirit issued forth as consubstantial Light ineffably and divinely, assuring us of Their incorrupt generation and ineffable procession.

Thy thrice-radiant light, O three-Sunned Godhead, do Thou shine forth in the hearts of those who hymn Thee, and grant them the intelligence to understand and do Thy good and perfect will in all things, and to magnify and glorify Thee.

Glory...: As God Who art incomprehensible in nature, possessing an incalculable depth of compassions, O Trinity, Thou didst have pity in the beginning. Wherefore, have pity now upon Thy servants, and deliver them from transgressions, perils and evil circumstances.

Now & ever...: O my God, Who art ineffably hymned in three Persons, and Who alone art God almighty, save me from all temptation and oppression, and preserve Thy flock through the supplications of the Theotokos.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Sovereignty and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship God: the unoriginate Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

After the Six Psalms, we chant "God is the Lord...", in Tone II, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, pp 23-24). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone II—

The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, granting great mercy to the world.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

Glory..., Now & ever...: Theotokion—

All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain; we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone II—

Without hindering [the Jews] from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

With one accord the choir of Thy disciples rejoiceth with the myrrh-bearing women; and with them we celebrate a common feast to the glory and honor of Thy resurrection. And through them we cry out to Thee, O Lord Who lovest mankind: Grant Thy people great mercy!

Glory..., Now & ever...: Theotokion—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". little litany, and this hypacoï, in Tone II—

The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

SONGS OF ASCENT, IN TONE II,
THE VERSES BEING REPEATED—

Antiphon I

I cast the eyes of my heart toward Thee in heaven, O Savior. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

Glory...: It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Savior, for they move against me like lions.

Glory...: The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Now & ever...: The foregoing is repeated.

Antiphon III

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

Glory...: Through the Holy Spirit doth all wisdom flow: through Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone II—

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee.

Stichos: O Lord my God, in Thee have I hoped. Save me.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Stichos: Glory to Thy holy resurrection, O Lord!

The prince of this world, under whom we have enlisted, not having obeyed Thy commandment, was condemned by Thy Cross, O Good One; for the weak one attacked Thee as one mortal, recoiled from the might of Thine authority, and was exposed as weak.

Thou camest into the world, the Deliverer of the human race and Author of life incorruptible; for by Thy resurrection Thou didst break asunder the bonds of death. This do we all glorify, for gloriously hast Thou been glorified.

Theotokion: Thou wast revealed as higher than all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Entreat Him with boldness, to save our souls.

Canon of the Cross & Resurrection, the acrostic whereof is: "I sing praise to the life-bearing Word"—

Irmos: Traversing the impassable...

O Christ, through the suffering of Thy flesh Thou becamest the power of the weak, the resurrection of the fallen and the incorruption of the dead, for Thou hast been glorified.

God the Creator, the Restorer Who was put to death, had compassion on His fallen image, raised it up which was broken down, and hath given life unto all, for He hath been glorified.

Canon of the All-holy Theotokos, the acrostic whereof is: "I sing praise to the Life-bearing Maiden"

Irmos: Traversing the impassable...

Of old, the immaterial ladder and the strangely solidified path amid the sea revealed thy birthgiving, O pure one, which we all hymn, for it hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God, Who became incarnate of thee, O most pure one, drew nigh unto men, for He hath been glorified.

The Sun of righteousness passed through the impassable door, thy closed womb, O pure one, and shone forth upon the world, for He hath been glorified.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

During Thy suffering creation was altered, beholding Thee, Who founded all by Thy divine gesture, in pauper's form, mocked by the iniquitous.

With Thy hand Thou didst fashion me out of dust, in Thine image; and having descended into hades, O Christ, with Thyself Thou didst raise me up who had again been broken down into the dust of death for my sins.

Theotokion: The ranks of the angels marvelled, O most pure one, and the hearts of men have been filled with awe at thy birthgiving; wherefore, we honor thee, the Theotokos, with faith.

Canon of the Cross & Resurrection

Irmos: The bow of the mighty hath been broken...

Christ Who is higher than all became a little lower than the nature of the angels through His suffering in the flesh.

Reckoned as dead with the iniquitous, O Christ, after the resurrection Thou didst appear to the women, resplendent in a crown of glory.

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken...

He Who, as the Creator of time, far transcendeth all time, was of His own will formed of thee as a babe, O Virgin.

Let us hymn the womb which is more spacious than the heavens, through which Adam, rejoicing, dwelleth in the heavens.

ODE IV

Canon of the Resurrection

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

O God my Master, Thou standest before the judgment-seat as one condemned, without crying out, bringing forth judgment in behalf of the gentiles. Thereby Thou hast wrought salvation for the whole world through Thy suffering, O Christ.

Through Thy suffering, O Christ, the weaponry of the enemy failed, and by Thy descent into hades the cities of the adversary were destroyed and the audacity of the tyrant set at nought.

Theotokion: O Theotokos and Mistress, all of us, the faithful, know thee to be the haven of salvation and an immovable rampart; for through thy supplications thou dost deliver our souls from perils.

Canon of the Cross & Resurrection

Irmos: I have heard, O Lord, of Thy glorious dispensation...

Beholding Thee nailed to the Tree, O Christ, the Virgin who gave birth unto Thee without pain endured a mother's pangs.

Death was vanquished when, dead, Thou didst storm the gates of hades; for when the all-devouring one was destroyed, all things which are past nature were given to me.

Canon of the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Lo! as the dwelling-place of the Lord, the Mother of God, the divine mountain, hath most clearly been exalted far higher than the hosts of heaven.

Having given birth beyond the laws of nature unto Him Who hath dominion over creation, O only Virgin, thou wast vouchsafed a divine calling.

ODE V

Canon of the Resurrection

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

Thou didst break the audacity of the nations by Thy will, as if they were cedars, O Christ Master, for it was Thy will to be lifted up in the flesh upon the cypress, the pine and the cedar.

They laid Thee, dead and bereft of breath, in a deep pit, O Christ; yet, wounded, through thy wounds Thou didst raise up with Thyself the forgotten dead who slept in the graves.

Theotokion: Entreat thy Son and Lord, O pure Virgin, that He grant peace unto those who hope in thee and deliverance from the assaults of adversaries unto captives.

Canon of the Cross & Resurrection

Irmos: The Sun, the burning Coal...

The first Adam refused to fast and ate of the deadly tree; yet his sin was erased when the second Adam was crucified.

By human nature Thou becamest able to experience suffering and death, O Christ Who in Thine immaterial divinity art dispassionate; and untouched by corruption Thou didst raise up the dead from the nethermost parts of hades.

Canon of the Theotokos

Irmos: The Sun, the burning Coal...

O ye clouds, rain down the delight of gladness upon those on earth, for a Child hath been given, He Who hath existed from before time: Our God who is incarnate of the Virgin.

Light hath shone upon my life and flesh and destroyed the gloom of sin! In latter times the Most High became incarnate of the Virgin without seed.

ODE VI

Canon of the Resurrection

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

The Righteous One was condemned as a malefactor and nailed to the Tree with iniquitous men, through His blood granting remission to the guilty.

Through one man, the first Adam, did death enter the world of old, and through the one Son of God hath the resurrection been revealed.

Theotokion: Thou gavest birth without having known a man, O Virgin, and thou remainest a virgin eternally, revealing the images of the true divinity of thy Son and God.

Canon of the Cross & Resurrection

Irmos: Hearkening to the sound...

Thou didst set the cherubim as guardians of the tree of life against the fallen one, yet, beholding Thee, the doors were opened; for Thou didst appear escorting the thief into paradise.

Hades was emptied and overthrown by the death of One; for the one Christ emptied it for us all of the great treasure which it had hoarded.

Canon of the Theotokos

Irmos: Hearkening to the sound...

Human nature, enslaved to sin, hath through thee obtained its freedom, O pure Mistress; for thy Son is slaughtered like a lamb for all.

We all cry out to thee, the true Mother of God: Deliver thy servants, who move God to wrath, for thou alone hast boldness before thy Son.

Kontakion, in Tone II—

Thou didst arise from the tomb, O all-powerful Savior; and hades, beholding the wonder, was stricken with awe, and the dead arose. Creation, seeing Thee, rejoiced, and Adam was glad, and the world, O my Savior, ever hymneth Thee.

Ikos: Thou art the light of those in darkness; Thou art the resurrection of all and the life of men, and hast raised up all with Thyself, O Savior, abolishing the dominion of death and breaking down the gates of hades, O Word. And the dead, beholding the wonder, marvelled, and all creation rejoiceth in Thy resurrection, O Thou Who lovest mankind. Wherefore, we all glorify and hymn Thy condescension; and the world, O my Savior, ever hymneth Thee.

ODE VII

Canon of the Resurrection

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

In thy loving-kindness, O Master, Thou couldst not bear to see man tormented by death; and, becoming man, Thou didst come and save him by Thy blood. Blessed and most glorious is the God of our fathers!

Seeing Thee arrayed in the vesture of vengeance, O Christ, the gate-keepers of hades were affrighted; for Thou didst come to slay Thy servant, the mindless tyrant. Blessed and most glorious is the God of our fathers!

Theotokion: We understand thee to be holier than the Holy of holies, for thou alone gavest birth to the immutable God, O blameless Virgin, unwedded Mother; for thou hast poured forth incorruption upon all the faithful through thy divine birthgiving.

Canon of the Cross & Resurrection

Irmos: The youths of old showed themselves to be rhetors...

Of old, in Eden, disobedience condemned our forefather; yet the most divine and most glorious God of our fathers was willingly condemned, loosing the transgressions of him who had transgressed.

Thou didst save him who was wounded in Eden by the tongue [of the serpent] through the jealousy of the slayer of man; for by Thy voluntary suffering Thou didst heal the bite he willingly took. Most divine and most glorious is the God of our fathers!

To the light Thou didst call me who walk in the shadow of death, O Thou Who didst clothe dark hades with the lightning of divinity. Most divine and most glorious is the God of our fathers!

Canon of the Theotokos

Irmos: The youths of old showed themselves to be rhetors...

At night, Jacob beheld as in a vision the incarnate God, Who through thee hath appeared in splendor to those who chant: Most divine and most glorious is the God of our fathers!

Manifesting within thee beforehand the signs of the ineffable descent whereby He united Himself unto men of His own will, O pure one, the most divine and all-glorious God of our fathers wrestled with Jacob.

Abominable is he who doth not with undoubting faith and tongue proclaim thee the Son of the Virgin, Who art one of the most hymned Trinity, crying out: Most divine and most glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Beholding the vesture of Thy flesh stained with Thy blood, O Christ, the ranks of the angels were filled with awe and trembling at thy great longsuffering, crying aloud: Bless the Lord, all ye works of the Lord!

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, in gladness Thy chosen people thankfully hymn Thee, O Christ, crying out to Thee: Death is swallowed up in victory!

Theotokion: Without seed thou didst conceive Him Who is inseparable from the Father, and He dwelt in thy womb as God and man; and thou didst ineffably give birth unto Him, O all-pure Theotokos. Wherefore, we acknowledge thee as the salvation of us all.

Canon of the Cross & Resurrection

Irmos: The thrice-blessed youths, disdaining the golden image...

O Thou Who art rich in mercy, Thou wast seen to be nailed to the Cross and buried of Thine own will; and Thou didst arise on the third day, O Thou Who lovest mankind, and hast delivered all men, who chant with faith: Let all creation hymn the Lord and exalt Him supremely for all the ages.

Thou didst descend into the nethermost parts, O Christ, Thou Word of God, to deliver from corruption, by Thy divine power, that which Thou hadst created; and fashioning it without corruption, Thou didst make it a partaker of Thine everlasting glory, that, crying out, it may chant: Let all creation exalt Christ supremely unto the ages!

Canon of the Theotokos

Irmos: The thrice-blessed youths, disdaining the golden image...

Through thee the One Who is incomparable in goodness and power was seen on earth and dwelt with men. And, chanting unto Him, all of us, the faithful, cry: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee to be the pure Theotokos, we glorify thee; for thou gavest birth to the One of the Trinity Who became incarnate, to Whom, with the Father and the Spirit, we all chant: Let all creation hymn the Lord and exalt Him supremely for all the ages!

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

The thrice-rich tree of Thine all-pure Cross was planted on Golgotha as in paradise, O Savior; and watered with the blood and divine water of Thy side, as by a divine spring, O Christ, it hath budded forth life for us.

Crucified, O Omnipotent One, Thou didst cast down the mighty; and raising up human nature, which lay below in the stronghold of hades, Thou didst set it upon the throne of the Father. And worshipping Thee Who wilt come therewith, we magnify Thee.

 Triadicon: Chanting, O ye faithful, in Or-

thodox manner let us glorify the threefold Unity, the consubstantial Trinity, the indivisible, all-divine essence, the thrice-radiant, the only incorrupt and never-waning Effulgence, which hath shone forth light upon us.

Canon of the Cross & Resurrection

Irmos: O ye faithful, with hymns let us magnify...

On Golgotha Thou wast lifted up on the Cross like a lamb between the condemned, O Christ, and pierced in the side by a spear. In that Thou art good, Thou didst give life unto us who are made of dust, who honor Thy divine resurrection with faith.

O all ye faithful, let us worship God Who by His own death abolished the might of death with power; for He Who raised up with Himself the dead of ages past bestoweth life and resurrection upon all.

Canon of the Theotokos

Irmos: O ye faithful, with hymns let us magnify...

In thy womb, O pure one, the Word of God was given to corrupt nature as a staff of strength; and He raised it up which had fallen headlong into hades. Wherefore, O most pure one, we magnify thee as the Theotokos.

O Master, mercifully accept as advocate for us Thy Mother, Whom Thou didst choose. All things will be filled with Thy goodness, that we may all magnify Thee as our Benefactor.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone II—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Every breath, all creation, glorifieth Thee, O Lord, in that Thou hast abolished death by the Cross, that Thou mightest show men Thy resurrection from the dead, in that Thou alone lovest mankind.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either give up the buried corpse or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

"Rejoice and be glad, O ye people!", the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master and Bestower of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Let the nations and peoples praise Christ our God, Who of His own will endured the Cross for our sake and spent three days in hades; and let them worship His resurrection from the dead, whereby the ends of the whole world have been enlightened.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Crucified and buried wast Thou, O Christ, as Thou didst will. Thou didst overthrow death and didst rise in glory as God and Master, granting the world life everlasting and great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O ye truly iniquitous ones who sealed the stone, ye have granted us to see greater wonders! The watch understood that Christ had issued forth from the tomb, and they said: "Say that while we were sleeping His disciples came and stole Him." But who would steal a dead man, and moreover one who is naked? He arose Himself, of His own accord, as God, leaving His grave clothes behind in the tomb. Come, ye Jews, and see! How broke He not the seals, Who had trampled down death, bestowing everlasting life and great mercy upon the human race?

SUNDAY MATINS

Glory...: The matins Gospel sticheron.

Now & ever...: Theotokion, in Tone II—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Great Doxology, and the resurrectional troparion—

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

And the dismissal.

AT LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: Remember us in Thy kingdom, O Savior!

For the forgiveness of transgressions we offer unto Thee the Cross which Thou didst accept for our sake, O Thou Who lovest mankind.

We bow down in worship, O Master, before Thy burial and rising, whereby Thou hast delivered the world from corruption, O Thou Who lovest mankind.

By Thy death hath death been slain, O Lord, and by Thy resurrection hast Thou saved the world, O Savior.

Risen from the tomb, Thou didst meet the myrrh-bearing women; and Thou didst tell Thy disciples to announce Thine arising.

Those who slept in darkness, beholding Thee, the Light, in the nethermost parts of hades, O Christ, were raised from the dead.

Glory...: Let us glorify the Father; let us all worship the Son, and let us hymn the Holy Spirit with faith.

Now & ever...: Theotokion: Rejoice, fiery throne! Rejoice, bride unwedded! Rejoice, O Virgin who for men gavest birth unto God!

Prokimenon, in Tone II—

The Lord is my strength and my song, and He is become my salvation.

Stichos: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

Alleluia, in Tone II—

Stichos: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

On "Lord, I have cried...", 3 stichera of repentance, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O all-good Father, Son and Word of the Father, and Holy Spirit, uncreated Essence, Who art possessed of a well-spring of loving-kindness and pourest forth depths of mercy: Accept our supplication and prayer, granting forgiveness unto all amid their transgressions, in that Thou art compassionate and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

As Thou art God, Thou art by nature wholly compassionate, merciful and good; wherefore, we beseech Thee, O Christ our Savior, and falling down before Thee, we cry, ever calling out to Thee: Grant unto Thy servants remission of their many transgressions and forgiveness of every thing wherein they have committed offenses, in that Thou art the compassionate God Who loveth mankind.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Desiring to save all for whose sake Thou hadst become man, O Savior, as God Thou didst manifest Thyself as man. Save us who bow down before Thy commandments, for Thou didst not come to save the righteous, but through the grace of divine baptism to loose us who are bound by many sins in the chains of our transgressions, O Thou Who lovest mankind, in that Thou art compassionate and lovest mankind.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal hosts, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The thrones, cherubim and seraphim, the dominions and powers, and the honorable authorities, and with them the angels, archangels and principalities, together chant unceasing hymns unto Him Who fashioned their incorruptible essence, teaching all to worship in Trinity the One Being Who is conjoined, equal in honor, and equally enthroned.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The primary choirs of the immaterial beings, the rays emitted by the Godhead, receiving effulgence directly therefrom, in their ranks proclaim the divine radiance unto the rest; and they impart these to us through the law of love, and likewise by dignity, unto each according to his yearning for purity of heart.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Lifting up the heart's eye of our soul within our souls, we ever stretch forth the yearnings of our mind with divine love, that, illumined by the rays emitted thereby, we may escape the darkness of the passions, hoping that we may stand with the angels before the dread throne of the Creator, and be transformed from light to light.

Glory..., Now & ever...: Theotokion—

With thrice-holy voices, O all-pure one, the multitude of the angels of thy Son hymn thee who for Him art ever a fiery throne, an animate palace, a divine bridge leading to Him from the earth. And together with the Archangel Gabriel they cry out to thee: Rejoice, O joyous one, for thou gavest birth to the Source of joy!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of compunction, in Tone II—

Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy on me, O God!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

With the cry of the publican I call out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

SUNDAY VESPERS

Martyricon: Having hated the pleasures of the earth, the passion-bearers were vouchsafed the good things of heaven and became fellow citizens with the angels. By their supplications, O Lord, have mercy and save us.

Glory..., Now & ever...: Theotokion—

Rejoice, O Mary Theotokos, temple both indestructible and holy, as the prophet crieth: Holy is Thy temple, wondrous in righteousness!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

SUNDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Having taken our form from thee, the never-setting Sun manifestly showed thee forth as a noetic and most splendid heaven. Wherefore, deliver me from the stench of the passions, that with love I may hymn thee, the only Virgin Mother.

I beseech thee, O Mistress, who art the tongs which held the noetic Ember which purified human nature: Wash away the defilement of my manifold transgressions, and by thy supplications deliver me from defiling passions.

Glory...: O all-pure Theotokos, who gavest birth to Christ, the Wellspring of mercy, and hast opened Eden to men: open unto me the portals of thy mercy, and grant me forgiveness of offenses, O Mistress of the world.

Now & ever...: Rend asunder the bonds of my transgressions, O Ever-virgin Mistress, entreating thy Son and God; and cast down sin which oppresseth me, that, saved, I may ever hymn thee, O all-immaculate one.

Ode III

Irmos: Having established me upon the rock of faith, thou hast enlarged my mouth over mine enemies; for my spirit rejoiced when it sang: There is none as holy as our God, and none more righteous than Thee, O Lord!

Dispel the gloom and darkness of my passions with the rays of thy supplications, and enlighten me, O all-pure Mistress who gavest birth to Christ, the never-setting Sun Who shone forth from the Sun before the morning-star.

By thy birthgiving, O all-pure one, thou hast restored the fallen and broken tabernacle of David thy father; wherefore, O Theotokos, raise me up, thy servant, who am crushed by trangressions and the passions.

Glory...: Be thou a sword, O Virgin, driving away the sins and passions of my soul, and show me to be another garden of paradise, preserved by thee unassailed, offering thee the flowers of the Spirit.

Now & ever...: Stretching forth the hand of compassions, receive me, O Theotokos, and from all condemnation rescue me who flee to thee, fall down before thee and call upon thine aid.

Ode IV

Irmos: I hymn Thee, for I heard report of Thee, O Lord, and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify The great condescension toward me, O greatly Merciful One.

Taking the leaven of human nature like dough, the Creator made it undefiled and holy; and washing me clean of the defilement of the passions, He hath cleansed me of the mire of my transgressions.

With the remedy of thy prayers, as with bandages and oil, O pure Mistress, heal now the stripes of my soul and the wounds of sin, in that thou gavest birth to the divine Healing of nature.

Glory...: Loose thou the bonds of my passions, O Mistress, and cleave asunder the chains of my sins with the sword of thy prayers, O thou who gavest birth to Christ Who granteth deliverance to those bound in hades.

Now & ever...: Cure thou the passions of my soul which most wretchedly shroud me in gloom, and enlighten my thoughts, O pure one, driving far away the darkness of the demons who oppress me and lay traps for me all the day long.

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee: Illumine me with Thine effulgence, for I know none other God than Thee.

Thou hast delivered the world from the ancient curse, O Mistress who gavest birth to Christ, the Blessing of the world. Deliver me from unseemly thoughts and from all grief, for thou alone art the joy of the faithful.

A horde of demons surroundeth the city of my soul and striveth mightily to take it captive. O all-glorious Mistress, thou city of the King of all, defend me with thy supplications as with entowered ramparts, and save me.

Glory...: The cruel storm of the sedition of the spirits of evil doth trouble my mind. Quickly anticipate my need, and still it, O thou who gavest birth to Christ, the only almighty Helmsman of all creation.

Now & ever...: O Theotokos, shine the light of repentance upon me who am enclosed in the darkness of perdition. Give a helping hand to me who lie prostrate, and by thy supplications raise me up, O pure one, that I may accomplish the judgements of God.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

As thou gavest birth to Life everlasting, O all-pure one, when my soul departeth from my body, slay death by thy supplications.

The serpent who hateth man pursueth me, subjecting me to trials. O Mistress, set him at nought, for thou gavest birth to Him Who crushed the heads of the serpents.

Glory...: O thou who gavest birth to Christ our God, the Way of life, to the straight path direct me who walk with faltering steps.

Now & ever...: Heal the sufferings of my soul and vanquish the perplexity of grief, O all-pure one who gavest birth to God, for the salvation of men.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional hymn, in Tone II—

As the well-spring of loving-kindness, O Theotokos, vouchsafe mercy unto us. Look upon the people who have sinned, and show forth, as ever, thy power; for, trusting in thee, we cry out to thee: Rejoice!", as once did Gabriel, the supreme commander of the incorporeal beings.

ODE VII

Irmos: The all-wise children did not worship the golden body, but entered into the flame themselves and mocked the gods of the heathen. They cried aloud in the midst of the flame, and the Angel bedewed them, saying: The prayer of your mouths hath already been heard.

The waves of the passions vex my mind and shake my soul; yet, O Virgin who gavest birth to Him Who by His divine command restrained the raging sea, transport me to the tranquility of dispassions and halt the turmoil of my flesh.

Knowing thee to be the gate of the noetic East who hast appeared from heaven, O Virgin, I, thy servant, pray that through thee I might enter into the heavens. Wherefore, accept me, O Mistress, and guide me by thy light.

Glory...: Crucified on the Cross of His own will, Christ thy Son put the princes of darkness to shame and destroyed the corrupting power of death. Thereby, O all-pure Mistress, do thou slay the passion-plagued understanding of my flesh.

Now & ever...: Cease not, O pure one, to pray to God Who was born of thee, for those who approach thee with faith and ask deliverance, O only helper of the world, thou hope and help of the despairing and aid of those who are ever tempest-tossed amid evils.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

O Virgin, thou divinely made tabernacle of the Holy of holies, of Him Who showed thee forth as the image of the ancient tabernacle, having the great High Priest in thy midst: Show forth my heart as a holy tabernacle of the Most High: Christ, the King of all.

Having borne, O Virgin, the divine ark and the tablets of the law—the all-pure Word of God, Christ, thine uncircumscribable Son,—with thy prayers, as with the finger of God, inscribe Him upon the surface of my soul.

Glory...: As from a mountain hath a precious Stone been cut from thy womb, O all-immaculate Mistress, and as the only Almighty One He hath broken the pillars of all falsehood. Thereby do thou now destroy the images of the passions of my soul, having broken the jaws of the noetic foe.

Now & ever...: With the waters of life, O Virgin Theotokos, water thou my heart which hath been seared by the flame of sin, ever preserving me in compunction, who chant with fear: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Thou didst shine forth Christ, the Sun of righteousness, O pure one, and wast shown to be an all-radiant heaven. By thy supplications destroy the night of my passions, illumine my soul, and enlighten and make bright my heart.

Condemn and trample underfoot mine adversary, O Theotokos, and deliver me from his oppression; for thou gavest birth to the Good and Righteous One Who resteth in the bosom of the Godhead and hath condemned death.

Glory...: He Who as God formed the essence of the incorporeal ones became incarnate of thee, O Virgin Maiden. Wherefore, by thy supplications deliver me, thy servant, from the evil circumstances and the carnal understanding of the passions of the flesh.

Now & ever...: Thou hast done away with the grief of Eve, having given birth to the new Adam Who created the nature of the first Adam. Wherefore, erase also with the record of my transgressions, freeing me from perils, sorrows and the passions.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of compunction, in Tone II—

Like the waves of the sea have mine iniquities risen up against me, and I alone founder, like a ship upon the deep, under the weight of many offenses; but steer me to the calm harbor of repentance, O God, and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I am a barren tree, in nowise producing the fruit of repentance, O Lord; and I fear lest I be hewn down, and am terrified of that unquenchable fire which is to come. Wherefore, I entreat Thee: Before those misfortunes, do Thou turn and save me!

Glory..., Now & ever...: Theotokion—

As thou art a well-spring of loving-kindness, O Theotokos, vouchsafe mercy unto us, look down with pity upon sinful men, and show forth thy power as ever; for, trusting in thee, we cry out to thee: "Rejoice!", as once did Gabriel, the supreme commander of the incorporeal ones.

After the second chanting of the Psalter, these sessional hymns, in Tone II—

"Have mercy on me," said David; and I cry unto Thee: "I have sinned, O Savior! Cleanse me of my sins through repentance, and have mercy upon me!"

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

"Have mercy on me, O God, have mercy on me!", David wept over his two sins; and I cry out to Thee over my tens of thousands of transgressions. He made his bed moist with tears, but I shed nary a one. I am in despair, and pray: "Have mercy on me, O God, according to Thy great mercy!"

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having as their vesture Thee Who dost clothe the sky with clouds, the saints endured torments in the world at the hands of the iniquitous, and set at nought the falsehood of the idols. By their supplications, O Savior, free us from the invisible foe, and save us.

Glory..., Now & ever...: Theotokion—

We magnify thee, O Theotokos, crying out: Rejoice, O cloud of the never-setting Sun, who didst bear the Lord of glory in thy womb!

After the third chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "As a well-spring of loving-kindness..."—

Sinning in ignorance and in knowledge, night and day, I, alone on the earth, anger Thee by mine iniquities, O Christ. O Good One, Who alone art sinless, and Who in Thy loving-kindness hast come to call sinners to repentance, save me at the entreaties of Thine angels.

The all-holy choirs of the incorporeal ones beseech Thee, the good Master, to have pity at the hour of judgment, and that from bitter torment, the malice of the demons, the darkness of the passions and every threat Thou wilt deliver us who with love have recourse to their protection.

Glory..., Now & ever...: Theotokion—

O pure, unwedded Theotokos, who without seed gavest birth to the Master of all, with the angels entreat Him, that we may be delivered from all doubt, and that He grant compunction and light unto our souls, and the cleansing of offenses, O thou who alone art quick to help.

ODE I

Canon of repentance to our Lord Jesus Christ & His holy martyrs, the acrostic whereof is "Grant me an outpouring of tears, O Word of God", the composition of Joseph, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Word Who becamest incarnate, and Who hast not come to call the righteous, but sinners to repentance: Accept me, who have greatly sinned, and save me!

I alone have been enslaved to sins; I alone have opened the door to the passions! O Thou Who alone art easy to appease, turning me, save me in Thy loving-kindness.

Martyricon: Wearing crowns, the passion-bearers stand before Thy judgment-seat, O Lord, having triumphed over the audacity of the evil one and been enriched with immortality.

Martyricon: Pouring forth streams of healings upon us, the passion-bearers always dry up the torrents of our carnal passions through the power of the divine Spirit.

Theotokion: O Maiden who gavest birth to the Wellspring of dispassion, heal me, who have been wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

Another canon, of the holy, incorporeal angelic hosts of heaven, the acrostic whereof is: "I sing praise to the angelic choir", the composition of Theophanes, in Tone II—

Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The choirs of the incorporeal beings who glorify Thee as almighty, O Christ, didst Thou show to be God-bearing coals set afire by the radiance of Thine essence.

Having acquired the power of incorruption and been given the glory of immortality, the angels are enlightened by drawing nigh unto Thee, O Christ.

As perceptible images of purity, the angels were revealed as light-bearers, showing forth the immaterial nature of their essence in their forms, O Christ.

Theotokion: Rejoicing, O pure Virgin, the ranks of the angels ministered at thy birthgiving, which transcendeth nature; for thou gavest birth to their God and Lord.

ODE III

Canon of Repentance

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

O Christ Who didst enter into an incorrupt womb, through repentance restore my soul, which hath been corrupted by the passions, and show it to be full of everlasting light.

I have been obedient to the enraging enemy, have committed every sin, and have mindlessly angered Thee, the only Long-suffering One, O Thou Who lovest mankind.

Martyricon: Protected by the Cross, in God the invincible warriors and martyrs of the Savior valiantly demolished the fortresses of falsehood as though they were ramparts.

Martyricon: Your weakness strengthened by divine power, O valiant passion-bearers, ye gave the might of the adversary over to utter destruction.

Theotokion: O Mary, thou golden censer, dispel the stench of my passions, and make me steadfast, who am shaken by the assaults of the lying enemy.

Canon of the Angels

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

God Who by nature is deathless, all-wisely acting through grace, revealeth the immortal armies. *Twice*

Standing now in your uttermost desire before Christ, O angels, pray ye that all of us may be saved.

Theotokion: The Creator of the ages is known to have accepted a beginning under time through thee, O Ever-virgin.

ODE IV

Canon of Repentance

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Falling into the mire of sin, I destroyed my higher comeliness, O Lord, and I fear torment. Wherefore, with the beauty of repentance enlighten my humbled soul.

With lying words the deceiver who stole me away from Thee hath made me food for him to devour. O God of all, rescue me from his malice, and call me to Thee through examples of repentance.

Martyricon: Having Christ as your helper when ye were cast forth to be devoured by the wild beasts, burned with fire, maimed and dismembered, O martyrs, ye did not deny Him. Earnestly beseech Him in behalf of me, the wretched one.

Martyricon: Worshipping the Unity in essence, the Trinity of Persons, the uncreated Godhead, and in nowise worshipping any created thing, ye were known as martyrs of Christ; wherefore, ye endured all manner of tortures.

Theotokion: Of His own will, the Lord took flesh of thy pure blood and united Himself unto men, O pure and all-pure one; and, ever appeased by thine entreaties, He receiveth the repentant, who from of old have been immersed in sin.

Canon of the Angels

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

I bring before Thee the incorporeal ones as advocates, O Compassionate One. Accepting them, in that Thou art full of loving-kindness, deliver me from sins.

Purified, the divine intelligences draw nigh to the all-accomplishing Mind, and are enlightened with transcendent understanding.

Adorned by the divine Spirit, the divine adornments of the heavenly ranks are immutably preserved.

Theotokion: Perceiving thee from afar, Isaiah foretold thee as the one who would bear God incarnate in thine arms, O Virgin.

ODE V

Canon of Repentance

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Thou Who broughtest light to the eyes of the blind man, enlighten my blinded soul, and strengthen it to keep awake for the doing of good, and utterly to hate the sleep of slothfulness.

O only Savior, Who of old healed the wounds of him who fell among thieves, heal Thou my soul, which hath truly sustained a grievous wound.

Martyricon: Enduring multifarious torments, the company of honored athletes put the council of iniquitous tyrants to shame; and it now ever rejoiceth with the sacred bands of the angels.

Martyricon: The all-radiant martyrs have been shown to be stars of great brilliance, emitting rays of patience and enlightening the souls of the faithful with the divine Spirit.

Theotokion: Unto us thou gavest birth to the preëternal God as a little babe, having two volitions and two activities, in that He is both man and God, O most hymned one.

Canon of the Angels

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

The cherubim and seraphim, shining forth in splendor with the all-exalted thrones near the divine Godhead, divinely illumine all other beings. *Twice*

O Word of God, Bestower of all effulgence, Thou didst bring into being the luminous reflections, who receive Thy radiance with gladness and sure understanding.

Theotokion: The sacred Archangel Gabriel, having flown down from heaven, O pure Bride of God, declared unto thee the "Rejoice!" which releaseth our first parents from grief.

ODE VI

Canon of Repentance

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

I have fallen headlong through the malice of the serpent, and lie upon the bed of despair. O Christ Who by Thy word didst raise up paralytics, raise me up also.

Save me, as Thou didst Peter, O Lord, for I am buffeted by the winds of the serpent and am ever engulfed by the billows of sin.

Martyricon: Far exceeding the limits of nature, ye supernaturally endured tortures, O martyrs; wherefore, ye have been vouchsafed good things past understanding.

Martyricon: As ones good, ones comely, ones honorable, O all-glorious martyrs, ye have united yourselves to the Beautiful One, the Creator of the good; and ye ever pray for us.

Theotokion: O most immaculate one, the Creator chose thee from among all generations, as the beauty of Jacob, whom He hath loved; and, shining forth from thee, He revealed Himself.

Canon of the Angels

Irmos: Hearkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

The divine points of the glory of Thy primary light, glowing with the effulgence of Thy splendor, O Master Christ, remain eternally brilliant in radiance. *Twice*

Strengthened by divine power, and crying out the thrice-holy hymn with unceasing voices, the seraphim lead in worshipping the Essence in three Hypostases.

Theotokion: The Lord swore in truth unto David, as He said of old; and in issuing forth from thy womb He fulfilled His word, for thou gavest birth unto Him Who reigneth over heaven and earth, O Maiden.

ODE VII

Canon of Repentance

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

With debauchery of mind and the attacks of the demons am I replete with all manner of shame; and like the prodigal I find myself at far remove from Thy commandments. But turning now, I cry: "I have sinned like him, but despise me not, O Jesus Who becamest incarnate for my sake!"

O God of all, of old Thou didst save the repentant Ninevites from the chastisement which would have brought death upon them. Thus also, O Thou Who alone lovest mankind, deliver from grievous torments my heart which hath been defiled by gross fornication, yet turneth now to Thee.

Martyricon: O divine martyrs blessed by God, the malicious one who desired to wound you was cruelly wounded and remaineth unhealed; but your wounds have been shown to be healing for all the faithful, who have been wounded by the assault of him who of old caused us to stumble.

Martyricon: Ye feared neither savage beasts, nor tyrants' threats, nor fire, nor stripes, nor the severing sword, nor red-hot instruments, O great martyrs, but endured them all as though in others' bodies; wherefore, ye have been crowned.

Theotokion: O all-pure Maiden, Bride of God, thy womb became the abode of the immaterial Light, Who hath dispelled ungodliness with the radiance of divine understanding; and, hymning Him, we cry: Blessed is the God of our fathers!

Canon of the Angels

Irmos: The youths of old showed themselves to be rhetors with the greatest love of wisdom; for, theologizing with their lips, they chanted from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!

Ever joining chorus round about the throne of Thine ineffable glory, the celestial intelligences sing with unceasing voices: O all-divine God of our fathers and of us, blessed art Thou! *Twice*

When the angelic ranks beheld Thee upborne in the flesh into the heavens, they threw wide the celestial gates unto Thee, saying: O all-divine God of our fathers and of us, blessed art Thou!

Theotokion: Showing thee to be the beginning of the law and the prophets, Gabriel cried out, O Maiden: "Lo! thou who alone art most hymned shalt give birth to the all-divine and blessed God of the fathers and of us!"

ODE VIII

Canon of Repentance

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

I have fallen to the evil one, and been held in thrall by his wiles; and, seeing me stuck fast in utter hopelessness, the deceiver boasteth greatly; wherefore, rescue me, O Compassionate One, Who art the conversion of those in error.

Loose me, who am held fast by the unbreakable bonds of carnal passions, O Christ, Thou Savior of the world, Who didst loose those fettered with everlasting chains; and guide me to flee unto the ways of salvation.

Martyricon: They who wreak the passions have truly brought all their malice to bear upon me, the lowly one; but, O blessed martyrs, who were truly emulators of the sufferings of Christ, deliver me from the harm they cause.

Martyricon: Refusing to bend their knees before graven images, the all-praised martyrs were cast, like the children of old, into the furnace of wounds; yet through divine dew they were shown to be unburned, hymning Christ forever.

Theotokion: By thy healing entreaties, O Virgin Theotokos, show forth as hale my wretched soul, which hath been weakened by the many assaults of the evil one, that I may glorify thee for all ages.

Canon of the Angels

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Thou didst create the angels who carry out Thy commandments with might, to be likenesses of Thy goodness, O Word; and they help all the faithful to cry: Let all existing creation hymn and exalt the Lord supremely for all ages!

The life of heaven, the ranks of the holy angels, didst Thou adorn with divine virtues, O Christ, enlightening them; and they cry unto Thee: "Let all existing creation hymn and exalt the Lord supremely for all ages!"

Rejoicing in splendor, without fail let us unfailingly chant the divine hymn of the incorporeal ones; and, theologizing concerning the Master, let us cry out with them in hymnody: "Let all existing creation hymn and exalt the Lord supremely for all ages!"

Theotokion: The Righteous One, Who in wisdom setteth all things aright, loved thee, as is meet, the immaculate and all-pure Virgin, ineffably making His abode within thee, O all-holy Theotokos, and we glorify thee, saying: "Let all creation hymn and supremely exalt the Lord for all ages!"

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption through eating, and Who became ineffably incarnate of the holy Virgin for our sake.

Now is the time to act! Why dost thou mindlessly sleep in deep despondency? Arise, and replenish thy lamp with tears! Haste thou, for the Bridegroom draweth night unto men's souls! Tarry not, lest thou remain outside the divine doors.

O how awesome is Thy tribunal, which layeth every action bare before angels and men! O how grievous is the sentence which Thou shalt pronounce upon sinners! Before the end, O Christ, deliver me therefore, granting me tears of conversion.

Martyricon: Marked with the divine blood of the Lamb and Shepherd, the glorious and divine athletes rejoiced as they were slain like innocent lambs; and in the heavens they now truly enlighten all the holy Church of the first-born.

Martyricon: As ye were shown to be beacons of the radiance of the Sun, O valiant athletes, ye illumine every soul with the beams of your sufferings, and dispel all the darkness of deception; wherefore, with faith we call you blessed, as is meet.

Theotokion: Spare me, spare me, O Lord, when Thou shalt render judgment! Condemn me not to the fire, neither rebuke me in Thine anger. The Virgin who gave Thee birth entreateth Thee, O Christ, as doth the multitude of the angels and the company of martyrs.

HOLY TRINITY ORTHODOX

OCTOECHOS — TONE II

Canon of the Angels

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gave Thee birth.

The angels, appearing in garments of dazzling white, told Thy godly disciples of Thy second coming, O Christ. With them do we all magnify Thee in theology. *Twice*

As the Benefactor of all rational nature, in Thy surpassing goodness Thou didst first create for Thyself a secondary radiance; wherefore, giving thanks, we all magnify Thee.

Theotokion: Perceiving thy luminous virginity, and stricken with awe, the divine supreme commander offered thee his salutation, O all-pure one; wherefore, we all magnify thee, the Theotokos.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of compunction, in Tone II—

Mindful of the unseemly sins I have committed, I flee to Thy compassions, emulating the publican, the harlot who wept, and the prodigal son; wherefore, I fall down before Thee, O Merciful One, and say: Before Thou condemnest me, O God, have pity and mercy upon me!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Overlook mine iniquities, O Lord Who wast born of the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Ye suffered for Christ even unto death, O passion-bearers and martyrs. And though your souls are in the heavens, in the hand of God, your relics are venerated throughout the whole world. The priests and the people all bow down; and we cry out, rejoicing: Precious in the sight of the Lord is the death of His saints.

Glory..., Now & ever...: Theotokion—

We have placed our trust in thee, O Theotokos. Let us not fall away from hope, but save us from misfortunes, O helper of the perplexed, and set at nought the counsels of the adversary. For thou art our salvation, O blessed one.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Save me, O Lord my God, and cause me to share in the portion of those who loved Thee with all their soul.

With fear all the armies of heaven serve Thee as God. By their supplications save us.

Martyricon: With the sword of the Faith ye vanquished the hordes of the enemy, O athletes, and were brought before God.

Glory...: With the human race the noetic ranks worship the simple Trinity, the Godhead one in essence.

Now & ever...: O all-pure Mistress who gavest birth unto God without seed: Beseech Him, that we be saved.

MONDAY EVENING AT VESPERS — TONE II

On "Lord, I have cried...", 3 stichera of repentance, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O Christ, Who alone art without sin, Who alone art without guile, Who alone art the Wellspring of goodness: Behold mine oppression, behold my tribulation. Wash all the wounds of my stripes, and in Thy mercy save Thy servant, that, having driven far away the clouds of slothfulness, I may glorify Thee, mine all-good Savior.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Look, O my lowly soul! Behold thy works, which are all-defiled! Behold thy nakedness and, alas, thine isolation! For thou shalt be separated from God and the angels, and wilt be cast into endless torment. Come to thy senses, arise, make haste and cry out: I have sinned, O Savior! Grant me forgiveness, and save me!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Grievously have I defiled my body and brought corruption upon my soul and heart by my vile thoughts; I have wounded all my senses, have blinded mine eyes, have stopped up mine ears with filth, and have defiled my tongue; and all that I have is shameful. Wherefore, falling down before Thee, I cry out: O Master Christ, I have sinned against Thee! I have sinned: forgive and save me!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Forerunner, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Haste thou, I pray thee, and rescue me from temptations, O glorious Forerunner of the Lord; for the bitter demons who wage war on me have hurled themselves in vain against me, seeking to capture the soul of thy servant like a helpless bird. Leave me not utterly alone, O most blessed one, but let them understand that thou art my refuge.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O most holy offspring of a barren woman, wondrous scion of the desert, beauteous swallow, right melodious nightingale, golden dove: Ever show forth my wretched soul to be fruitful in good works, that, bearing grain an hundredfold, O blessed one, it may bring divine praise unto thee.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Deliver me from everlasting fire, from the darkness which is utterly devoid of light, from necessity and tribulation, from all affliction, from all oppression, I pray thee, O Forerunner; and by thy supplications show unto me, who am condemned by my transgressions, the portion of the saved, where the dancing and joy of the saints is ineffable, O good one.

Glory..., Now & ever...: Theotokion—

Tribulation, cruel assaults, and divers passions bestorm my lowly soul, O Maiden who knewest not wedlock, Mother of Christ God. Show thyself to be my pilot on the sea of life, and still the tempest that assaileth me, to the calm harbors of repentance and coolness steering me, who have recourse to thy divine protection.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of compunction, in Tone II—

Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy upon me, O God!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

With the cry of the publican I call out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: When the holy martyrs pray for us and hymn Christ, all deception ceaseth, and the human race is saved by faith.

OCTOECHOS — TONE II

Glory..., Now & ever...: Theotokion—

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With the Archangel Gabriel the Church offereth in hymnody an ever-flowering wreath of laudation, which sprang forth through the Spirit unto thee, the Bride of God, O pure one, chanting "Rejoice!" and crowning thee with honor.

Having cultivated Christ God, the life-bearing vine, O all-hymned Mother of God, thou wast shown to be the holy ground of the Father in manner past understanding, and hast watered the whole world with life-bearing drink, O pure one, full of the grace of God.

Glory...: O all-pure one, thou gavest birth to the God of the whole world which is cruelly battered and engulfed by the waves of transgressions, the Lord of us all, Christ the Helmsman, Who doth faithfully pilot us to the haven of salvation.

Now & ever...: We all faithfully entreat thee, O Mary, Mother of God, thou refuge and city of salvation, and we make supplication unto thee fervently: Accept the entreaties of us, thy servants, and release us all from the condemnation of transgressions.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

The beguilement of Eve was the beginning of the estrangement between God and men; but the holy Theotokos hath led us back to God.

The glorious Joachim begat thee, the treasury of Life, for the world, O all-hymned one, and he rejoiceth in thee, his goodly offspring, for thou didst come as the expectation of thy barren parents.

Glory...: From Anna hath joy blossomed forth for our race. Thou givest birth to the King as a Virgin. And women, released from the curse by thee, rejoice in thy birthgiving.

Now & ever...: The bush on Sinai prefigured thine all-glorious birthgiving, O Virgin; for, receiving the fire of the Godhead within thy womb, O pure one, thou wast not consumed.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

In godly manner Jacob foresaw thee as a ladder, O Virgin, upon whose summit God established Himself.

Through thee, O all-pure one, was the descent of the angels revealed beforehand to signify the advent of the Word to us.

Glory...: Blessed is thy womb and thy breasts, O all-hymned Virgin; for for their sake have we all found Life.

Now & ever...: With Orthodox voices we mystically hymn thee, O Mother of God, for by thy supplications is the Church preserved.

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee: Illumine me with Thine effulgence, for I know none other God than Thee.

We hymn thee, O Mary Theotokos, as one more honorable than the ark of the law, for thou, O all-hymned one, didst bear the Creator and God of all like the tablets of the law.

We glorify thee as the throne of God the Word, sitting whereon God revealed Himself as man; and thou hast become more exalted than the cherubim.

Glory...: Thou hast released the whole human race from bitter bondage, O Virgin, and hast honored the nature of women with the freedom of Christ in thy divine birthgiving.

Now & ever...: Thou gavest birth to the Son, O Virgin, and women manifestly vanquish the enemy; wherefore, holding fast to virginity, they hasten to thee, O Maiden.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

With the angel we faithfully cry out to thee: Rejoice, O pure virgin, thou joy of the world! Vouchsafe us thy joy, and do away with our grief!

Unto us who with faith praise thee, the dwelling-place of joy which cannot be taken away, O Ever-virgin Mother, vouchsafe thy joy and do away with our grief.

Glory...: In thy divine glory thou hast been shown to be a heaven more exalted than the heavens, O Bride of God; for making His abode within thee, our God hath appeared unto me.

Now & ever...: Now hath the nature of women rejoiced! Now hath grief ceased and joy blossomed forth! For Mary hath given birth to joy: Christ, our God and Savior.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional hymn, in Tone II—

Looking upon the grievous slothfulness of my soul and the utter weakness of my heart, O Mother of God, heal me by thy supplications and vouchsafe unto me the portion of the saved, delivering me from darkness and torment, in that thou alone art my hope and consolation.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

The fleece of Gideon prefigured the descent of the Word of God upon thee, O pure one, for thou didst accept conception like dew, O incorrupt Virgin. Wherefore, we all cry out to thee: Blessed is the Fruit of thy womb, O pure one.

New and awesome, full of faith and wondrous are thy mysteries, O Mary, Mother of Christ our God; for through thee have we all been reconciled with God the Master; and we chant now with the angels: Blessed is the Fruit of thy womb, O pure one.

Glory...: Of old Gideon manifestly foretold thy divine birthgiving, O pure one, setting forth a bowl full of water from the wringing out of the fleece; for God dwelt wholly within thee, O all-pure one. Blessed is the Fruit of thy womb, O pure one.

Now & ever...: In giving birth to the God and Savior of all, O Mary, thou becamest the correction of the despairing, the restoration of sinners, the hope of the hopeless and the help of those who chant: Blessed is the Fruit of thy womb, O pure one.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Thou hast been shown to be a new garden of paradise, containing the tree of Life, not that of death, O all-holy Theotokos; for like a garden thou didst without seed produce the Lord, through Whom we all partake of immortal life.

The whole Church of Christ doth hymn thy birthgiving, O Theotokos, for all sinners and poor folk are saved, who flee to thee with love; for Christ hath come to earth to save men.

Glory...: Through thee, O Virgin Theotokos, hath thy first mother been freed from condemnation. And, lo! women now suffer for Christ, and female nature rejoiceth, as Thecla, the first martyred woman, doth exclaim.

Now & ever...: No one hath perished who in Orthodox manner hath acquired the hope of faith in thee, O pure Virgin Mother of God; but he is cast aside who with jealousy refuseth to venerate thy depicted image.

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb didst ineffably make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Incline thine ear, O all-holy Virgin, unto me who with faith hymn thy birthgiving with words of praise; and, accepting the hymnody of my lips like the widow's gift, beg thou the forgiveness of my sins.

Thy beauty shineth forth and emitteth the radiance of purity, O pure one; and thy birthgiving shineth even more than these, for God, the Creator of the sun and all creation, hath been born of thee. Wherefore, we all magnify thee.

Glory...: Divinely chanting in hymns with a voice of praise, O Theotokos, we beseech thee, the light of purity, the staff of virginity and Mother of God: establish us in virginity and preserve us in purity.

OCTOECHOS — TONE II

Now & ever...: In that thou hadst preserved thy body and soul undefiled for God, O pure one, Christ the King desired thy beauty and showed thee to be the Mother of His incarnation, accomplishing my salvation, O all-glorious Mary.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of compunction, in Tone II—

Mindful of the dread day of trial, O my soul, tremble at the sentence to everlasting torment, and in repentance cry out, weeping: I have sinned, O God! Have mercy on me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Testing my condemned conscience, I am in fear of Thy dread tribunal, O Lord; for in me there are no works of salvation. Yet as Thou art possessed of a wealth of loving-kindness, O Christ God, have pity on me, and save me.

Glory..., Now & ever...: Theotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, O staff from whence God sprang forth without seed and destroyed death on the Cross.

After the second chanting of the Psalter, these sessional hymns of compunction, in Tone II—

"Have mercy on me," said David; and I cry unto Thee: "I have sinned, O Savior! Cleanse me of my sins through repentance, and have mercy on me!"

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

"Have mercy on me, O God, have mercy on me!", David wept over his two sins; and I cry out to Thee over my tens of thousands of transgressions; he made his bed moist with tears, but I shed nary a one. Wherefore, I am in despair, and pray: "Have mercy on me, O God, according to Thy great mercy!"

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold, and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their prayer before Thee like incense, O Thou Who alone restest in the saints.

Glory..., Now & ever...: Theotokion—

O Theotokos, spurn me not who am in need of help from thee; for on thee doth my soul set its hope. Have mercy on me!

After the third chanting of the Psalter, these sessional hymns, in Tone II: Spec. Mel.: "As the well-spring of loving-kindness..."—

In the streams of the Jordan thou didst immerse the abundant Wellspring of loving-kindness, O John; wherefore, I earnestly beseech thee: Guide me by thy right acceptable prayers to the haven of life, for every day I am cruelly engulfed by many passions and the abyss of life.

In the loving-kindness of Thy mercy, O Good Christ, Thou didst come to save Thy creature, bowing down the heavens in Thy condescension; wherefore, hymning Thine awesome dispensation, we cry unto Thee: Through the entreaties of Thy forerunner, grant us cleansing of sins, in that Thou alone art full of loving-kindness.

Glory..., Now & ever...: Theotokion—

Who hath seen, who hath heard of a mother giving birth to her own Creator, without knowing man, and giving suck unto Him Who giveth nourishment to all flesh? O the wonder! Thy womb hath been shown to be the throne of the cherubim, O gracious Theotokos. Pray for our souls.

Ode I

Canon of repentance, to our Lord Jesus Christ and the holy martyrs, the acrostic whereof is: "Thou accedest to my lamentations, O Savior", the composition of Joseph, in Tone II—

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath He been for my salvation! He is my God, and I shall glorify Him!

Before our departure let us weep bitterly over ourselves, O brethren, that by goodly tears we, who are devoid of ought that is profitable, may avoid torment at that time.

Ten thousands of times I vowed to repent, O Christ, but my soul is numb, and I fall into transgressions. Have pity on my weakness, O Savior.

Martyricon: O passion-bearers of Christ, who endured the fire of torment, with divine dew deliver from the fire of Gehenna me who wallow in grievous passions.

Martyricon: Shown to be mighty in divine power over the enemy, O right laudable martyrs of Christ, ye cast down their feeble force.

Theotokion: O fire-bearing tongs, which Isaiah once beheld, burn up the base passions of my heart, and destroy them utterly, O Theotokos.

Another canon, of the holy and most honorable prophet, John the Forerunner, the acrostic whereof is "O Baptist, accept this entreaty", the composition of Joseph, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O Baptist and Forerunner of Christ, pilot my mind, which is ever overwhelmed by bodily pleasures, and still the waves of the passions, that I may hymn thee in divine serenity.

Illumined with inconceivable enlightenment, like a star of great radiance thou didst advance before the noetic Dawn. Thereby, O Baptist, I pray: Let my heart be enlightened which hath been benighted by all the assaults of the demons.

In the river, O most wise one, thou didst once immerse the Abyss Who by grace doth accomplish the drowning of all transgression. And I pray, O blessed one: By thy divine mediation dry up the torrents of my transgressions.

Theotokion: Thou wast the kinsman of the pure Virgin who gave flesh unto God; and we who now dwell in thy divine temple honor thee with her, and we pray: Make us also temples of the Holy Spirit.

Ode III

Canon of Repentance

Irmos: By Thy compassion show forth my barren mind to be fruitful, O God, Thou Husbandman of good things and Planter of blessings.

I have weighed my soul down with the slumber of slothfulness. But rouse me, O Christ unto the wakefulness of repentance, that I may do Thy commandments.

Let me not be seen as desperate on the dread day, O Jesus, but, converting me before the end, deliver me from cruel torments.

Martyricon: O passion-bearers of Christ, who emulated well His sufferings, heal the grievous passions of my soul.

Martyricon: That ye might be vouchsafed eternal good things in the heavens, O passion-bearers, on earth ye steadfastly endured every trial of the cruel.

Theotokion: As a mother thou givest suck to the Nourisher of all, and in thine arms thou bearest Him Who ever holdeth all things in His hand.

Canon of the Forerunner

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Heal the stripes of my soul, O Forerunner of the Lord, and with thy divine mediation illumine my mind, which hath been obscured by indifference; and deliver me from every machination of the adversary, I pray.

Born in accordance with the providence of God, O all-wise prophet, thou didst free thy mother from barrenness; wherefore, by thy mediation make my barren heart now fruitful, O Forerunner of the Lord, that it may put forth the virtues as shoots.

In thy love pray that those who with faith serve thy temple may receive the heavenly life of Him Who createth the divine abode; and by thy mediation, O Baptist and Forerunner, make them temples of the divine Spirit.

Theotokion: Carried in the womb of thy mother, O Forerunner, thou didst rejoice and pay homage to the Lord, Who was borne in the womb of her who is full of grace. Him do thou entreat, that He deliver me from all tribulation.

Ode IV

Canon of Repentance

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Thæman, from the holy mountain which is overshadowed!

Seeing me everywhere robbed and reduced to penury, the enemy, the crafty deceiver, rejoiceth, O Word. But deliver me from his malefactions, O Lord of glory, O Enricher of the poor.

I have defiled my hands and eyes, having done those things which I ought not to have done, O Lord; and I have turned Thy compassions to wrath, squandering Thy long-suffering. But look down, O Good One, and have pity on me.

Martyricon: How wondrous is our God in the saints who heeded Him, who overturned the graven images down to their destruction, and have inherited the broad expanse of paradise, from whence Adam was expelled of old.

Martyricon: With the streams of your blood, O blessed ones, ye put an end to the blood once offered to the demons, which was destructive ruination for all men who offered it up in sacrifice; wherefore, ye are ever called blessed.

Theotokion: Taught by the Spirit, in sacred images and divers ways the all-glorious choir of the prophets depicted beforehand the mystery of thee, which passeth understanding, O Theotokos, the end whereof we splendidly behold.

Canon of the Forerunner

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

With thy right hand, thou didst bow the head of Him Who bowed down the heavens and conversed with men, O thou who art most rich. Preserve me also thereby, maintaining my heart in humility.

The trackless desert had thee dwelling within it, O blessed Forerunner; wherefore, I cry unto thee: Keep safe my soul, which is devoid of any divine activity.

Observing the law of God, thou was iniquitously slain; wherefore, I pray to thee: Set me aright, who ever commit iniquity and am led astray by the deceptions of the demons.

Having made thyself a temple for the King and Master, O Forerunner, thou hast now passed over to the divine habitations. Pray thou that those who have raised up a divine house unto thee may receive it.

Theotokion: Look down upon me who am ailing, O most immaculate one, and free me from my grievous and nigh incurable passions, that I may magnify thee who hast magnified all humanity.

ODE V

Canon of Repentance

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Mindlessly do I heap sins upon sins, and there is no uplifting in my death. Woe is me! How shall I appear before Christ?

Misfortune hath smitten me like a ship, and I have cast overboard the freight Thou gavest me, O Compassionate One; and, now impoverished, I cry: Disdain me not, O Christ!

Martyricon: Having disdained base glory as worthy to be trampled underfoot, O passion-bearers, abiding with Christ ye have been vouchsafed the glory of heaven.

Martyricon: Having cut your mind off from the love of the flesh, O passion-bearers, with faith ye lovingly embraced tortures, becoming Christ's.

Theotokion: In the Spirit, O Theotokos, Daniel beheld thee as the great mountain from whence the Stone was quarried Who crusheth the graven images of the demons.

Canon of the Forerunner

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

O Forerunner, who baptized Christ, the Stream of incorruption, in the torrents of the Jordan: Beseech Him to dry up the effluvia of my passions, that I may inherit torrents of sweetness and the beautiful joy of the righteous.

Already I lament, and am constrained by fear, and am ever stuck fast in perplexity, thinking upon the things I have done and the terrible judgment which is to come. O compassionate Lord, have pity on me, through the entreaties of Thy Forerunner.

O Forerunner, who didst tell the people that the law of salvation lieth in repentance for their transgressions, thou didst stand before the law and grace; wherefore, we entreat thee: Enlighten us with examples of repentance.

Time to repent do Thou grant unto me who have wasted all the time I have despondently passed through, O Benefactor and Word, for Thou hast John, the great Forerunner and universal preacher of repentance, entreating Thee for this.

Theotokion: I have been done to death by the assaults and pursuit of the deceiver, O most immaculate Mistress. Enliven me, O Theoto-

kos who gavest birth to the hypostatic Life of all, that with piety I may hymn thee, the most immaculate one.

ODE VI

Canon of Repentance

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonah from the sea monster.

Like the Canaanite woman of old do I cry unto Thee: O Son of God, have mercy and pity on me! For my soul suffereth in its grievous deeds, and doth not itself desire to come to its senses.

The tempest of countless passions vexeth me. As once Thou didst rebuke the sea and save Thy holy disciples, O Jesus Christ, so raise me up and save me.

Martyricon: The incorporeal angelic choirs marveled at your bodily endurance, O honored athletes, and they praised Him Who granteth you power and the reward for your toils.

Martyricon: Soaked by the streams of your own blood, your eyes plucked out, chilled by the perishing cold, O martyrs, ye passed over to the warmth of life, hymning Christ.

Theotokion: Like a table, O most hymned one, thou didst hold the mystical Bread, of Whom those who eat will no longer hunger, knowing thee to be truly the Mother and Nourisher of Christ, the God of all.

Canon of the Forerunner

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

O voice who proclaimed the Word, accepting the cries of us all, ask that He grant forgiveness of sins unto those who hymn Him with faith.

Heal the broken state of my soul, loose the burden of my sins, and by thy supplications save me who am beyond hope, O blessed Forerunner.

Entreat Jesus, Whom thou didst baptize with thy hand, O most glorious Forerunner, that from the hand of sin He deliver me who ever lift up my hands unto Him.

Theotokion: I am stuck fast in the slumber of slothfulness, and the sleep of sin weigheth heavily upon my heart. But by thy vigilant mediation raise me up, O all-pure one, and save me.

ODE VII

Canon of Repentance

Irmos: Emulating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things up us because of our sins! All-hymned and all-glorious art Thou for all ages!

I have rejected Thy laws and made myself subject to irrational lusts, doing unseemly things, O Christ, for I have become vain in my mindlessness more than any other men on earth. But in Thy loving-kindness leave me not to perish, O Savior.

Behold, I have been conceived in iniquities, O Lord: like David I cry out, like the harlot I weep, and like an offensive servant I have offended Thee, the only good God. But in Thy loving-kindness leave me not to perish, O Savior.

Martyricon: The martyric assembly of the passion-bearers struggled and were crowned as martyrs by the life-bearing right hand of God; for they truly loved God, Who created all things by His word. And rejoicing now in the heavens, they enjoy a divine inheritance.

Martyricon: Their eyes plucked out, their hands and feet severed, the right glorious ones ran right speedily to the heavenly course, treading on the feet of the one enemy. By their supplications, O Word, save all who glorify Thee.

Theotokion: The cherubim, the seraphim, the thrones, authorities and dominions ever glorify and hymn thy birthgiving, which is past understanding, O most hymned Mary, for thou alone gavest birth to God in the flesh. Him do thou entreat, O pure one, that we who honor thee with love may be saved.

Canon of the Forerunner

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Having hewn down the wounds of my passion-plagued heart with thine axe of repentance, O Forerunner, plant in their stead divine dispassion and the most pure fear of God, which remove me from all evil.

As thou didst baptize in the streams of the Jordan the Lord Who covereth His chambers with the waters, beseech Him ever to give the water of divine compunction to mine eyes, O glorious Forerunner.

Having preached the Lamb of God, Who taketh away the sin of the world, O glorious Forerunner, beseech Him to deliver me from the lot of the goats, and to number me among the lambs at His right hand.

Theotokion: A barren womb bore thee, O Virgin, who didst bear in thy womb the Word incarnate, Whom the great Forerunner, rejoicing, acknowledged with godly leaps as the most holy and seedless Fruit, bowing down before Him.

Ode VIII

Canon of Repentance

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

That Thou mightest deify us, in Thy mercy Thou becamest incarnate. This have I not understood, in thrall as I am to pleasures. But in Thy goodness convert me, O Christ, Thou salvation of all.

O Word, good Shepherd, turn Thou and save my wretched soul, which hath become lost in the mountains of transgression, and let not the deceiving foe slay me utterly.

Martyricon: "Let us stand manfully together!" the comely athletes cried one to another as they were cruelly wounded. "Behold, Christ extendeth crowns of victory to us for all ages!"

Martyricon: With your mighty pangs, as with strong cords, did ye choke the serpent who desired to deceive you with evil machinations; and ye have been shown to be inheritors of the food of paradise.

Theotokion: That God might deify us, He took flesh of thy pure blood and became man, O Virgin Theotokos. Him do thou ever entreat in behalf of those who honor thee.

Canon of the Forerunner

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Extend thy right hand unto me who lie on the ground, O Forerunner who, extending thy right hand, didst wash the Undefiled One in the waters. Deliver me from bodily corruption, cleansing me wholly with repentance; and save me.

As thou hast time to repent, O my soul, shake off the heavy sleep of slothfulness, and hasten to keep watch, crying out to thy Master: Have pity on me, O Thou Who art full of loving-kindness, through the entreaties of him who baptized Thee.

The torrents of the passions and the waters of evil have entered in unto my soul, O blessed Forerunner. Haste thou quickly to rescue me, O thou who in the river's streams did wash the most tranquil Deep of dispassion.

Alas for me who have done much evil! Woe is me, who alone have angered the all-good God! O thou who didst baptize Christ, help me, and by thy mediations grant me the remission of my transgressions and the cancellation of my debts.

Theotokion: O thou who gavest birth in the flesh unto God Most High, raise me up from the mire of the passions which vex me, O all-pure one, and with the divine virtues enrich me who am grievously and wholly impoverished, that, saved, I may hymn thee.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

Ode IX

Canon of Repentance

Irmos: Who among mortals hath ever heard or seen such a thing as a virgin being found to have conceived in her womb and given birth to a babe without pain? Such a miracle was thine, O pure Theotokos, and we magnify thee.

O how awesome is the tribunal at which I shall await judgment, O Christ; yet I in nowise feel terror thereof, spending all my time in idleness. But convert me, O only Creator, Who converted the sinful Manasseh.

Stanch the torrents of my boundless evils, I cry unto Thee, O Christ, granting me outpourings of tears which wash away the defilement in which I wallowed in mine insanity; and in Thy mercy save me, O Thou Who didst save the harlot who repented with all her soul.

Martyricon: Shining forth upon us like the sun, the splendid memory of the divine passion-bearers sheddeth light upon all the ends of the earth, and with the divine Spirit dispelleth the gloom of the madness of idolatry and the darkness of the soul-corrupting passions.

Martyricon: The honored regiment, the victorious army, the chosen company, the assembly of the holy martyrs, the divine choir have united themselves to the choirs of the incorporeal ones. By their supplications, O Christ, grant us all a share of Thy kingdom.

TUESDAY MATINS

Theotokion: With the radiant effulgence of Him Who shone forth upon us from thy womb and destroyed the night of ungodliness, O Mary, Virgin Mother, enlighten all who honor thee with faith; and at the hour of condemnation, deliver them from the darkness which is devoid of light.

Canon of the Forerunner

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Deliver me from the mire of sin, O only sinless and greatly merciful Lord, through the entreaties of the Baptist who to the whole world proclaimed Thee the Lamb of God Who taketh away the sins of men.

Having thee as a fragrant rose, as a right redolent cypress-tree, as a never-fading lily, as precious myrrh, O Forerunner of the Lord, running to thy protection I am delivered from the stench of my deeds by thy supplications.

O most blessed one, make me ever fruitful in the virtues who am become barren through my fruitless deeds, making me a child of the Lord, a sharer in the divine kingdom and a dweller with the council of the saints.

From heaven grant remission of evils, correction of life and deliverance from transgressions unto us who love thee, who honor thee with love and join chorus in thy divine temple, O Forerunner of the Lord.

Theotokion: Thou didst pay homage unto Him Who was borne in the womb of the Mother of God and holdeth all things in His hand, O prophet. With her pray that my lowly soul may be saved, for every day it falleth into many offenses.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of compunction, in Tone II—

I have surpassed all in sin! From whom shall I learn repentance? If I sigh like the publican, I only burden the heavens; if I weep like the harlot, I defile the earth with my tears. But grant me remission of sins, O God, and have mercy on me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Overlook mine iniquities, O Lord Who wast born of the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Taking up the Cross of Christ as a trophy of victory, O holy martyrs, ye set at nought all the power of the devil; and receiving heavenly crowns, ye are become bulwarks for us, praying to the Lord in our behalf.

Glory..., Now & ever...: Theotokion—

Rejoice, O Theotokos Mary, thou temple indestructible and surpassing holy; as the prophet crieth out: Holy is thy temple, wondrous in righteousness!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

I have surpassed the thief and the harlot in my passions. O Savior, have pity on me who am self-condemned!

O Forerunner who immersed the Abyss of loving-kindness in the waters, by thy supplications decrease my passions.

Martyricon: O passion-bearers of Christ, who dried up the torrents of deception with the torrents of your blood, ye are glorified as is meet.

Glory...: As it is written, even the rhetorical mind of man is unable to hymn the one Principle of the Godhead in three Hypostases.

Now & ever...: With songs of praise let us all unceasingly hymn her who, without being consumed, gave birth to the all-unoriginate God.

ON TUESDAY EVENING AT VESPERS — TONE II

On "Lord, I have cried...", 3 stichera of the Cross, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

When Thou didst set upon the Cross, O Word, the luminaries, not bearing to shine, dimmed their rays; the earth quaked, and the rocks split asunder; the majesty of the temple was rent in twain; the graves opened, and the dead arose; hades released all who were below, and the demons were vanquished; and death was reckoned by all to be but sleep.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

When the good-hearted thief beheld Thee, the fruitful Vine, O Christ, he became a better thief and more skilled, for with a few words he quite naturally stole the forgiveness of the ancient offenses. Let us all, then, make haste to emulate him, crying: Remember us also, O Thou Who lovest mankind!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Truly Thy divine Cross shineth like a star in the sky, O Christ, burning up the demons, shedding light upon the faithful, and casting shame upon the faces of those who crucified Thee. By it Thou didst lead our first parents forth from the slavery caused by the tree which was the image of the Cross, and in the desert didst cause [Thy people] to suck forth honey from a rock.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone II: in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

He Who in His loving-kindness clothed Himself in our nature through thee and underwent crucifixion and death for our sake, O Mistress, hath shown thee to be the intercessor for all men, the great refuge of all, the helper of all Christians. Wherefore, unceasingly entreat Him, that He send down the cleansing of transgressions upon all, O Bride of God.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Of old, beholding Him Who was born of her womb hanging upon the Tree as one condemned, between two thieves, the Virgin and Ewe-lamb said, exclaiming: "O my Son and God, strange is this awesome mystery to behold, yet is none able to fathom the depths of Thy wisdom. I hymn Thy long-suffering!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"Where is the majesty of Thy countenance? Where hath the beauty of Thy comeliness hidden itself, O my Son? How is it that Thou, O God Who in Thy good things hast wrought ineffable things and art beauteous in good things, dost for all men hang suspended upon the Tree, inglorious and dishonored, bereft of form and beauty, O my Son?" the all-good Virgin cried out, groaning and weeping.

Glory..., Now & ever...: Stavrotheotokion—

The light of the sun and moon dimmed, obscured by the noetic Light Who hung naked upon the Cross; for that which is lesser is ever vanquished by the greater, and the lower giveth place to the higher. "How then can it not be fitting for perceptible radiance to hide itself before the radiant Christ?" the all-pure one asked the worthy bodies of light, when she gazed upon Thee.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone II—

O Christ God my Savior, Who saved Peter in the sea, save me by the power of the Cross, and have mercy on me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

They who ever enjoyed Thy gifts cried out, "Crucify Him!"; they who slew the righteous ones asked that a malefactor be given them instead of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled

therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: The choirs of the martyrs opposed the tyrants, saying: "We fight for the King of hosts! And even if ye have subjected us to fire and tortures, we will not reject the power of the Trinity!"

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "When from the Tree—

Enduring much pain in the crucifixion of thy Son and God, O all-pure one, thou didst groan, weeping and exclaiming: "Woe is me, O sweet Child! How dost Thou suffer unjustly, desiring to deliver mortals, the descendants of Adam?" Wherefore, O all-pure Virgin, we entreat thee with faith: Render Him merciful unto us.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

TUESDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

The discourse of mine acquisition is in nowise for hymnody, O most pure one, for the darkness of my sins doth cover me; yet accept my limitations, O Theotokos.

I finally flee from my countless sins to thy protection, O all-pure one. Render our God and Master easily reconciled with me, and save me, O pure one.

Glory...: Thou art my fervent mercy-seat, O Mistress, and, fleeing to thee, I am saved and obtain salvation of soul; for thou canst do all things, in that thou art the Mother of the God of all.

Now & ever...: The deceiver of souls hath lured me into the pit of destruction; but stretch forth to me thy mighty hand, O Virgin Theotokos, and quickly lead me up to the light.

Ode III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Having fallen among many thieves, wretch that I am, I have been stripped naked, wounded and left for dead; but disdain me not, O pure Theotokos.

The serpent who wrought deception through the tree stripped Adam naked, and hath now easily made my soul captive. Yet do I entreat thee, O Mistress: Have pity on me!

Glory...: I now bring my secret deeds before thee, my true intercessor and protection, that thy Son may not denounce them to me at His righteous judgment.

Now & ever...: Have mercy, O pure one, have mercy, for we derive no salvation from our deeds. Wherefore, with ardent faith we cry out to thee: Have mercy upon thy servants!

Ode IV

Irmos: I hymn Thee, for I heard report of Thee, O Lord, and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Disdain me not who am incurably ill and infirm, O Mistress; but grant unto me the oil of thy goodness, O Virgin, and enrich me with thoughts of thee, as with incorruptible gold from God.

I have been stripped bare of all good works and lie arrayed in evils more than all who fell of old; but do thou now adorn me with good deeds and deliver me from wickedness, O Bride of God.

Glory...: In word and volition I have surpassed the harlot in fornication and the publican in usury; yet before the end vouchsafe that I may acquire the repentance of both, O Mistress.

Now & ever...: I have dwelt in the desert of grief and have withdrawn from thee, O Theotokos. Who will give me wings, that I may fly and go to thee, my hope, who savest me from faintheartedness, wretch that I am?

Ode V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

In that the never-waning Light shone forth from thy womb upon those on earth, O Mistress, illumine my fœtid soul, and drive all the darkness from my heart, O pure one.

The cruel night of my wicked and evil deeds covereth me, O Mistress; yet I cry out to thee: Guide me to the divine light of thy Son and Master, O most hymned one.

Glory...: O pure one, accept me as thy Son, the Creator of all, accepted the prodigal son, for I cry out with him: I have truly sinned! Save me, O Mistress!

Now & ever...: In that thou art merciful, O all-pure one, heal thou my heart, which hath been wounded by the assaults of the evil one, for thou ineffably gavest birth to Him Who was wounded in the flesh on the Cross.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

I have fallen into the pit of sin and, held fast by fear, I cannot lift my gaze to our unforgettable God; yet do I cast myself down before thee, O Bride of God.

By thine omnipotent supplication, O Virgin Theotokos, pilot my heart, which hath been grievously covered by the waves of mine incomprehensible transgressions.

Glory...: In that thou art my confirmation, O Mistress, vouchsafe that I may behold the beauty of thy glory when my soul shall be sundered from my flesh, that I may thus know remission.

Now & ever...: By thy supplications to God deliver thy servants, who have recourse to thee with faith, from perils, misfortunes and sorrows, O holy Mistress.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional hymn, in Tone II—

We magnify thee, O Theotokos, crying aloud: Rejoice, O rod from whence God, springing forth without seed, hath destroyed death on the Tree!

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Gaping wide, the enemy now striveth to devour me, for from every quarter he bringeth temptations and snares to bear upon me, wholly cutting off my progress; yet anticipating my need, O Virgin Mother, deliver me from his wicked assault.

The adversary defileth and vexeth my senses and mind and doth strive to drag me down into the pit of despair; wherefore, I cry out to thee alone: O Bride of God, my refuge, deliver me from the hands of this evil one!

Glory...: O my Christ Who art Thyself the Word, Who of old delivered the three youths from the furnace, by the entreaties of Thy Mother who knew not wedlock, bedew me and deliver me from the flame which I have kindled by my boundless evil deeds.

Now & ever...: Coming upon my material heart, the corrupter hath slain it; but by thy divine power cause rain to fall upon me, O Mother who knewest not wedlock, and vouchsafe that I may vanquish him, that I may cry out to thee with faith: Blessed art thou who gavest birth to God in the flesh.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Cruelly buried beneath my many evils and weighed down by the multitude thereof, I dare not in anywise lift up mine eyes to heaven, but cry to thee: Have mercy upon me who have fallen, O only Theotokos!

I have fallen under the wrath of thy Son and God, O pure one. Deliver me, and in the hour when He shall hold trial, be thou my helper, O all-pure one, and deliver me from standing with the goats on the left side.

Glory...: O Maiden Bride of God, raise me up who have been spiritually slain by my countless sins, and by thine entreaty deliver me from all the deception of the soul-corrupting enemy and murderer.

Now & ever...: How hast thou besmirched thy pristine beauty with evil, O my soul incorrigible in wickedness? How hast thou broken all thy promises to thy Creator and accepted evils? Yet go thou and hasten with piety to the Theotokos.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

I have truly defiled my senses with grievous works and am wholly filled with shameful deeds; but cleanse me, O all-pure one, asking for me time for goodly compunction, that I may unceasingly magnify thee.

TUESDAY COMPLINE

When the hidden deeds of everyone shall be manifestly revealed, O Theotokos, do thou justify me, for thou dost truly have power. Deliver me from darkness, and by thy supplications cause me to dwell in the land of light, where there is ineffable joy.

Glory...: I beseech Thee, O Word: Before Thy final coming grant me fervent repentance, tearful compunction, chastity and humility, divine love, and a place in Thy flock, through the entreaties of her who gave Thee birth.

Now & ever...: O Virgin who dost surpass all noetic and material beings in glory and honor, except for God, disdain me not who have surpassed in transgressions all people, past and present, who have sinned on the earth; but by thy supplication save me.

Then, "It is truly meet...", and prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone II—

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross didst stretch out Thine all-pure hands, gathering to Thee all the nations, who cry: Glory to Thee, O Lord!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Just as the enemy made Adam captive by the fruit of the tree, so didst Thou Thyself make the enemy captive by the tree of the Cross and Thy suffering, O Lord; for Thou camest as the Second Adam for this purpose, to seek out the lost and bring life to the dead. Glory to Thee, O Lord!

Glory..., Now & ever...: Stavrotheotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, O staff whence God sprang forth without seed and destroyed death on the Tree!

After the second chanting of the Psalter, these sessional hymns, in Tone II—

The life-creating Cross of Thy goodness, which Thou hast bestowed upon us, the unworthy, O Lord, do we offer unto Thee in supplication: Save Thy city, granting it peace for the sake of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O good Shepherd, Who hast enlightened mortals and summoned sinners by the Cross, cut me not off from Thy flock, but seek me out who am lost, O Master, and number me among Thy flock, O Thou Who alone art good and lovest mankind.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Christ God Who, in that Thou art good, hast made Thy saints to shine more brightly than gold and glorified Thy holy ones: Entreated by them grant peace to our lives, in that Thou lovest mankind, and set their supplication before Thee like incense, O Thou Who alone restest in the saints.

Glory..., Now & ever...: Stavrotheotokion—

The Virgin, Thy Mother, O Christ, beholding Thee stretched out dead upon the Cross, said, bitterly weeping: "O my Son, what is this awesome mystery? How is it that Thou, Who givest life everlasting unto all, dost willingly die a violent death?"

After the third chanting of the Psalter, these sessional hymns, in Tone II: Spec. Mel.: "As the well-spring of loving-kindness..."—

For our sake Thou didst endure crucifixion and death, O Jesus, Bestower of life, that in the multitude of Thy compassions Thou mightest deliver the creation of Thy hands from condemnation to death, in that Thou art the compassionate God Who loveth mankind, and alone art without sin.

Like the thief do I confess and cry out to Thee, the Good One: Remember me, O Lord, in Thy kingdom! Reckon me with him, O Thou Who didst willingly accept sufferings for our sake.

Glory..., Now & ever...: Stavrotheotokion—

Preserved by the precious Cross of thy Son, O pure Mistress Theotokos, we all easily vanquish every attack of the enemy; wherefore, as is meet, we bless thee as the Mother of God, the only hope of our souls.

ODE I

Canon to the precious & life-creating Cross of the Lord, the acrostic whereof is: "The setting up of the Cross is the fall of the demons", the composition of Joseph, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Of old, through the tree death befell the first-created man, when he broke the first commandment; but the Immortal One, Who was lifted up upon the Tree and tasted death, hath given immortality to all men.

When the Cross was planted in the earth the arrogance of the enemy fell and was thus destroyed; and man, who before was cast out, entereth again into paradise. Glory to Thee, our only God, Whose good pleasure this was!

Martyricon: Slaughtered like lambs, as reason-endowed sheep, your members pitilessly severed, O all-praised martyrs, ye offered yourselves as sheep unto Him Who was slain, and now illumine the Holy Church of the firstborn.

Martyricon: Ever making a mighty stand, O wise ones, hewn down by the sword and cast into fire and water, ye brought low the wicked enemy; wherefore, ye were vouchsafed a good end, O passion-bearers.

Theotokion: The sacred choir of the prophets called thee the impassable gate, the chosen land and the unquarried mountain, O all-pure Mistress; for thou gavest birth to the Master of all, Who of His own will deigned to be crucified in the flesh.

Another canon, of the all-holy Theotokos, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Come, all ye faithful, and together let us chant unto the Theotokos; for she gave birth to Christ in manner past all human understanding, and unceasingly prayeth that He save us all.

He Who is the image of the Hypostasis of the Father took on matter from thee, O Theotokos, and hath glorified our corrupted form and restored it.

As one higher in honor than the cherubim, thou transcendest the circles of heaven; for in manner past understanding thou didst contain God in thy womb without suffering.

Thou gavest birth unto the Lord and Benefactor, the deliverance from our sins, changing the mortality of our forefather Adam; and thou hast lifted our nature up to the heavens.

ODE III

Canon of the Cross

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

When Thou wast crucified, Thou didst shake all creation, O Lord, but didst make steadfast the faithful, who hymn Thy power and Thine ineffable condescension, O Word.

By Thy Cross Thou didst open paradise, O Master, and didst lead therein the thief who acknowledged Thy kingship and the richness of Thy divine loving-kindness.

Martyricon: In the noetic vales the martyrs blossomed forth like fragrant roses: they have dispelled the fœtor of deception and perfumed the hearts of the faithful.

Martyricon: O beacons for the whole world, ye holy saviors of the faithful, with the radiant beams of the Spirit enlighten all who bless you as is meet.

Theotokion: When she beheld the Bestower of life uplifted upon the Tree, of His own will dying and granting life unto all, the womb of the most immaculate one was wracked with pain.

Canon of the Theotokos

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

O Virgin, we all truly call thee the golden censer, the jar of manna, the mountain of God and the divine and beauteous palace.

In that thou art the temple and sacred dwelling-place of the Word, O all-pure and Ever-virgin Theotokos, be thou for me the cleansing of offenses.

Neither the tongue of mortals nor the mind of the incorporeal beings is able to describe thy birthgiving, O Theotokos, for thou gavest birth to the Creator in manner transcending nature and comprehension.

O Virgin Theotokos, be thou the confirmation and refuge of those who have recourse unto thee with faith and declare thee to be the Mother of God.

ODE IV

Canon of the Cross

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

When Thou wast uplifted upon the Tree Thou didst abolish the rule of the cruel prince of this world, and didst annul the curse. Wherefore, saved by Thee, O only Lord, we glorify Thee.

Beholding Thee stretched out upon the Tree, the sun hid its light, the mountains and rocks split asunder, and the veil of the temple was rent in twain, O Almighty One.

Martyricon: Slain, ye utterly slew the enemy; and lacerated with implements of iron, ye stripped away the grossness of mortality as it were a skin, O martyrs of the Lord, and were clothed in glory.

Martyricon: With their severed heads the martyrs beheaded the evil powers in awesome manner; and, rejoicing, they have inherited lasting glory.

Theotokion: Christ, the Effulgence of the Father, shone forth from thy womb, O Maiden who knewest not wedlock; and, crucified, He enlightened the whole world, and destroyed the darkness of the demons.

Canon of the Theotokos

Irmos: Same as the foregoing.

Rain down upon me drops of compunction, O Mistress, removing all corruption from my heart and stanching the turbid torrents of my mind.

O all-pure one, disdain me not who have been stabbed by the sword of the pleasures and lie wounded; and heal me with the spear and Blood of thy crucified Son and our God.

O most immaculate one, who hast been enriched by dominion over all creation, with divine grace have pity on me who have been sorely impoverished, that I may magnify thee as my good intercessor.

Cool me with repentance, O Virgin, and send down rain upon my heart, which hath dried up under the burning heat of the passions, pouring out upon me the oil and healing of thy mercy.

ODE V

Canon of the Cross

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

Nailed to the Cross, Thou didst shake the foundations of the earth; and pierced by the spear, Thou didst slay the serpent, the author of evil, and didst pour forth streams of salvation upon all, O Christ.

Thou couldst not bear to see lost that which Thou didst create with Thine own hands; and, slain, Thou didst stretch out Thy hands upon the Tree, O Word; and by the Tree Thou didst bring life unto him who died of old.

Martyricon: O friends of Christ, fervent helpers of men, precious flowers, all-adorned vessels of the Spirit, wise passion-bearers: ye are worthily called blessed.

Martyricon: The choir of Thy holy athletes suffered lawfully, O only Bestower of the law; they put the iniquitous to shame by Thy power and, having finished their race, as martyrs received crowns.

Theotokion: Thou wast shown to be incorrupt even after giving birth, O pure one, for of thee was born God incarnate. Yet when thou didst see Him crucified, thou didst cry out from pain in thy womb, unable to bear the sight.

Canon of the Theotokos

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Theotokos, we, the faithful, have come to know the Son Who was born, incarnate, of thee without seed: true God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help, O all-pure Virgin, because of thee we are delivered from every grievous circumstance.

Deliver us from temptations, from the tempest of thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment, O all-pure Virgin.

As thou art our intercessor, salvation and the hope of Christians, O Mistress, save those who ever hymn thee with faith and love, O most hymned Virgin.

ODE VI

Canon of the Cross

Irmos: From the belly of the sea monster, Jonah cried out: Lead me up from the abyss of hell, I pray, that with a spirit of truth and in a voice of praise I may sacrifice to Thee, as to my Deliverer!

Jacob once laid his hands upon the heads of his grandsons, prefiguring the Cross on which Thou, O Word, didst stretch out Thy hands; and Thou didst deliver mankind from the hand of the lying adversary, O Christ.

When Thou wast crucified of Thine own will, O Christ our King, reigning sin was overthrown; and Adam, who once, of old, was driven out of paradise, was brought to dwell therein again, hymning Thee.

Martyricon: With unwavering hearts let us hymn the truly beloved martyrs of the Lord, sacred and beautiful in their wounds, who were adorned with celestial majesty.

Martyricon: Keeping their lamp burning continuously, the divine martyrs fed it abundantly with their own blood, and, rejoicing, have obtained entry into the bridal-chamber of God.

Theotokion: O most hymned one, we hymn thee as the one who gave birth to the all-hymned God, Who on the Tree destroyed the adverse foe and delivered from corruption those who hymn His sufferings.

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

He Who of His own will created all things deigned to make His abode within the womb of her who knew not wedlock; and, in that He is full of loving-kindness, He enriched with incorruption those sick with corruption.

O all-immaculate One, who art more exalted and holy than the hosts on high, in supernatural manner thou didst contain in thy womb the uncontainable Word.

O Mistress, unto the ways of repentance guide me who have strayed from the path of life and often wander lost amid the trackless wilderness of sin.

Disdain not our the entreaties of us, thy servants, who set our hope on thee, O pure one; for thou art the refuge and cleansing of men's souls, O Mistress.

ODE VII

Canon of the Cross

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

The sword which before was unsheathed is now withdrawn for me since Thou, O compassionate Lord, wast lifted up upon the Cross and pierced with a spear; wherefore, finding dispassion through thy precious suffering, I magnify thee.

The serpent which was lifted up by Moses on a tree prefigured the divine lifting up of Christ, Who slew the lying serpent and hath given life unto all, who became dead through disobedience.

Martyricon: By divine communion ye became children of the unoriginate Father, O saints, emulating the all-pure sufferings of the Son Who is equally without beginning; wherefore, He calleth you brethren and heirs to His kingdom.

Martyricon: Hung upon crosses like your Master, pierced by spears, run through with swords, cast into fire and water, and broken on the wheel, the God-bearing martyrs rejoiced.

Theotokion: As the pure one beheld hanging on the Tree the ripe Grapes which she had produced without being cultivated, the pure one cried out: O my sweet child, pour forth the juice which removeth the drunkenness of the passions!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Mistress, who art my might, hymn and salvation, famous aid and unassailable bulwark: Vanquish the demons who war against me and who ever seek to slay me. *Twice*

From Thy virgin blood thou gavest flesh unto God Who hath deified mankind, O Virgin; wherefore, by thy supplications deliver me who have been defiled by the passions and made corrupt by the wiles of the enemy.

The furnace, O most immaculate one, prefigured thy birthgiving; for the flickering fire did not consume the youths, just as the Fire of the Godhead did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

ODE VIII

Canon of the Cross

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

By the blood which flowed from Thine incorrupt side hath creation been sanctified, O Long-suffering One, the rivers of polytheism were dried up, and showers of piety have brought an end to the drought of deceptions.

The sun was appalled by Thy crucifixion and hid its rays; the rocks split asunder, and hades, below, was terrified; and the souls of the righteous leapt up, trusting in their ultimate deliverance, O Word.

Martyricon: The remains of the passion-bearers pour forth healings upon the faithful and ever heal the ill affects of all but incurable diseases; for "Wondrous art Thou in Thy holy martyrs!" we cry, O Lord.

Martyricon: O passion-bearers, ye steadfastly braved the mouths of wild beasts, the boiling of cauldrons, freezing cold and ice, the burden of the heat of day, and violent death; wherefore, ye are glorified with Christ.

Theotokion: Thy Son, the Invisible One, desiring to receive flesh of thy womb, O divinely joyous one, became visible, and accepted crucifixion, and was called accursed, delivering all from the curse.

Canon of the Theotokos

Irmos: Same as the foregoing.

O unblemished Ewe-lamb, who gavest birth unto the Lamb of God, the living and abundant salvation of us mortals: Spurn me not who cry: Bless the Lord, all ye works of the Lord!

O all-pure one, thy divine Offspring hath restored us and shown us all to be sons and children of the day and light; and, saved, we cry out: Bless the Lord all ye works of the Lord!

O pure one, from thy virgin womb thou gavest birth to the living Water, and hast poured forth remission upon the faithful from thy well-spring of healings; wherefore, we all cry out: Bless the Lord, all ye works of the Lord!

Thou gavest rise to the ripe Grapes of life, O pure one; for thou art the vine which sweeteneth the earth with good things, and hymning thee, we cry: Bless the Lord, all ye works of the Lord!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

By Thy wounds mend my broken and contrite state, O unfathomable Word, and by Thy suffering, O Lord God of my salvation, cleanse mine image, which hath been buried under wicked passions.

In Thy goodness Thou wast seen to be uplifted upon the cypress, the pine and the cedar, that Thou mightest save mankind, O Master, Who art One of the Holy Trinity, possessed of a single Hypostasis in two natures.

Martyricon: Armed with the Cross as with a shield, O martyrs, ye were shown to be unharmed by all the arrows of the author of evil; wherefore, ye now trample him underfoot, ever mocking him as a bird of ill omen.

Martyricon: Gaping wide, the earth received your blood, but heaven received your divine spirits, and ye stand before the throne of God with the fiery ranks, O passion-bearing martyrs, unshakable pillars of the Church.

Theotokion: Having supernaturally given birth to the Author of all creation, yet remaining virgin still, thou didst restore the corrupted nature of our first father. And, beholding Him suspended on the Cross of old, thou didst cry out, O all-pure Virgin Mother.

Canon of the Theotokos

Irmos: Same as the foregoing.

Vouchsafe unto me the love of God for men, O Maiden, who alone ineffably gavest birth unto God Who loveth mankind and took flesh from thee. And from the flame which is to come, and from all torment deliver me who glorify thee with love. *Twice*

Having acquired thee alone as a sure intercessor, our hope, bulwark and trust, steadfast protection, an unassailable foundation, a haven safe from storms, and a mighty refuge, O most hymned one, we are all saved.

O Maiden who gavest birth to the divine Light, enlighten my heart, which hath been darkened by the many assaults of the passions and the plots of the alien one, and ever let fall upon me the drop which cleanseth me of the defilements of sin, O Virgin.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone II—

O Christ God, Thou hast shown the tree of Thy Cross to be a tree of life for us who believe on Thee; and thereby Thou hast abolished the dominion of death and brought life unto us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, glory to Thee!

OCTOECHOS — TONE II

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and wast incarnate of the Virgin; and Thou didst accept crucifixion, that Thou mightest free us from slavery to the enemy. Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Every city and land honoreth your relics, O passion-bearers and martyrs; for, having contended lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "When from the Tree..."—

When thou didst behold the most ripe Grapes, which thou hadst borne in thine untilled womb, suspended upon the Tree, O pure one, thou didst exclaim and cry out, lamenting: "O my Child and Benefactor, exude the sweetness whereby all the drunkenness of the passions is dispelled, being entreated in Thy loving-kindness by me who gave Thee birth!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

When Thou wast lifted up upon the Cross, O Savior, Thou didst lift human nature up with Thyself, and it unceasingly hymneth Thee.

With Thy spear Thou didst rend asunder the record of Adam's sin, entering him in the book of the living, O Thou Who lovest mankind.

Martyricon: As emulators of Him Who endured crucifixion, O martyrs, ye were shown to share also in His glory.

Glory...: Let the all-unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit, be hymned in one worship and glory.

Now & ever...: When thou beheldest on the Cross the One to Whom thou hadst given birth without seed, O Maiden, weeping, thou didst hymn His long-suffering.

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Like spiritual rivers issuing forth separately from Eden, O wise ones, ye have watered the whole earth and, having ploughed it, have sown the preaching of salvation and reaped right fruitful grain, the souls of the saved, laying them up in the noetic granaries like riches of great price, O disciples of the Lord.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

From the darkness of passions and pleasures free my heart, which is sorely distressed by the passions, O ye who are luminaries of the noetic East, all-radiant heralds of the Sun, who announce unto all Him Who hath banished the night of unbelief. Him do ye entreat, that He enlighten also our minds, in that ye were eyewitnesses unto Him.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Bearing the saving Word which was written by the Spirit through the finger of the Father, ye were truly shown to be divinely inscribed tablets of the new grace, initiates of His mysteries and animate scrolls; wherefore, ye traversed all the ends of the earth, manifestly showing all men the Orthodox Faith and the path which leadeth to the heavens.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for Saint Nicholas, the great wonderworker, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Having lived bodily in Myra, thou wast truly shown to be myrrh; and, anointed with noetic myrrh, O holy Nicholas, hierarch of Christ, thou spreadest the sweet-smelling fragrance of immortality upon those who with faith have recourse to thy protection, releasing them from perils, misfortunes and tribulations by thy supplications to the Lord, O father.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Held fast by a multitude of temptations, surrounded by the threefold billows of life, engulfed by the waves of evil circumstances, and beset by griefs, I place all my hope on thee, O father Nicholas. By thy supplications unto God our Master, O blessed one, grant me the remission of all mine evils.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Come, and with the light of grace illumine me who am beset by the darkness and gloom of wicked thoughts and the deceptions of the demons, am bestormed by carnal passions, and am overcome by the law of sin; for, illumined with divine effulgence, O right blessed Nicholas, thou art a light amid the world.

Glory..., Now & ever...: Theotokion—

Like a great Sun, the Word, Who is equal in honor with the Father and the Spirit, and Who in latter times shone forth upon the earth through the divine Virgin Maiden, emitted you, O glorious apostles, like rays illumining with the light of Faith all men who languish in the darkness of deception, with divine teachings lead them unto Him.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone II—

Throughout the whole world Thou didst magnify the names of Thy preëminent apostles, O Savior, for they learned heavenly things and imparted ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of loving-kindness, grant us great mercy.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou protectest men and savest them from misfortunes through the

supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be to Thee!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the glory ye have acquired by faith; for ye not only vanquished the enemy in your sufferings, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that our souls may find mercy.

Glory..., Now & ever...: Theotokion—

Like a fruitful olive-tree did the Virgin put Thee forth, the Fruit of life, to bear for the world great and rich mercy as fruit.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

From cruel misfortunes, infirmities and transgressions, O all-pure one, do thou now save me who with my soul and mouth piously confess thee to be the Theotokos.

We have come to know the whole depth of grace which lieth in thee; wherefore, fleeing earnestly to thy divine protection, O Theotokos, we are saved.

Glory...: Entreat Him Who was incarnate of thine all-pure and precious blood, O all-pure one, in behalf of us who hymn thee, that we may be delivered from transgressions and bitter pain.

Now & ever...: All of us, the faithful, have acquired thee as our refuge, confirmation and joy, the salvation of our souls, our hope and bulwark, O thou who art full of the grace of God.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

By thy supplications, O pure one, render God, to Whom thou gavest birth, easily reconciled with thy servants, who have recourse to thy protections and worship thy birthgiving with faith.

O all-hymned Virgin, hearken unto my prayers, which issue forth from the depths of my heart, and which I offer unto thee; and save me from sufferings and perils.

Glory...: Direct my whole life, O Virgin, my hope and intercessor, delivering me from temptations and the visitation of necessities, O Bride of God.

Now & ever...: In that thou didst bear the hypostatic Wisdom of God in thine arms, O Mother of God, pray thou that we be delivered from ignorance and error.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

O Mistress who gavest birth to God, grant me release from the wounds of my soul and the defilements of the flesh.

With faith and hope, O Virgin, make me steadfast, who have been defiled by the passions, evil thoughts and the threefold waves of life.

Glory...: By thy supplications deliver me from the visitation of tempest and tribulations, O only all-hymned Mother of God.

Now & ever...: Rescue me who am battered by the waves of life, O Virgin, guiding me to thy harbor.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Having thee as an invincible weapon against the divers temptations of the enemy, we who acknowledge thee to be the pure Theotokos are manifestly delivered from all affliction.

More exalted than the cherubim, thou gavest birth to the fullness of the law: the only-begotten Son, God the Word incarnate. Him do thou beseech in behalf of thy servants.

Glory...: As thou didst bear the Creator of all in thine arms, O pure one, by thine entreaties render Him easily reconciled with us who now flee to thee with all our heart.

Now & ever...: In oppression and pain of soul I offer entreaty unto thee, wretch that I am: O thou who alone gavest birth to the Word, the Source of compassions, taking pity, save me!

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

I know thee to be the haven of salvation, O Mistress, and sailing the sea of life, which is full of great grief, I cry out to thee: Be thou the pilot of my soul!

I have been stripped bare of the vesture of my chastity and am afflicted; yet grant me a robe of joy, O Ever-virgin Mother who gavest birth to God.

Glory...: I have fallen away from a pure life and live in slothfulness, beguiled by the passions; yet raise me up, O blessed Mistress, bringing me back to the precepts of thy Son.

Now & ever...: Vouchsafe unto me thy mercy, O Theotokos who gavest birth to the all-merciful Word Who by His own blood hath delivered men from corruption.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...:

Sessional hymn, in Tone II—

By thy supplications, O pure Ever-virgin, vouchsafe me divine entry, and, having broken asunder the bonds of my cruel passions, free me from the flame which is to come.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

He Who became incarnate of thee, O Theotokos, and was nailed to the Cross hath rent asunder the record of Adam. Him do thou now beseech, O Virgin, that they may be delivered from all evil who cry out with faith: Blessed art thou who gavest birth to God in the flesh!

O Mistress, thou art the goodly hope and helper of the faithful; and we now pray to thee, that thou grant an abyss of mercy unto all who set their hope on thee and cry out to thee: Blessed art thou who gavest birth to God in the flesh!

Glory...: Beset by the cruel darkness of life, I have found no-one to share my suffering and pain. O Virgin, with thy radiance loose thou the darkness of transgressions and illumine me, that I may hymn thee: Blessed art thou who gavest birth to God in the flesh!

Now & ever...: Having been clothed through baptism in the beautiful robe of the saving commandments, I have besmirched it with slothfulness, wretch that I am; and I now flee to thee, O Virgin, asking that through thee I may be clothed again in the vesture of salvation.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

My mind now faileth, having fallen into the abyss of dishonor, for I have been beset from every quarter by divers evils; yet do thou, O Virgin, heal me, clothing me in the light of dispassion.

Having acquired thee through faith as a steadfast tower and foundation of strength, a protector and helper, O all-pure one, we are now saved, hymning thine Offspring and exalting Him supremely for all ages.

Glory...: O Theotokos, we know thee as a ray and well-spring of immortality, for thou gavest birth to the Word of the immortal Father, Who delivereth from death all who exalt Him supremely for all ages.

Now & ever...: O pure one, thou dost ever pour forth streams of healings upon us, the faithful, and taking abundant grace therefrom, O pure one, we hymn thine Offspring and exalt Him supremely for all ages.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

OCTOECHOS — TONE II

O Maiden blessed by God, I have earnestly placed all my hope on thee: Save me, O Mother of the true Life, and pray thou, O pure one, that I who with faith and love magnify thee with hymns may be filled with everlasting sustenance.

O Virgin who wast shown to be the portal of the divine Light, by thine immaterial light and radiance illumine the darkness of my soul, and by thy mediations vouchsafe that I may be delivered from eternal fire, that I may magnify thee unceasingly.

Glory...: Looking upon those sick in soul and body and cast into cruel sufferings, O Mistress, O Mistress, and healing them in thy compassion, grant release to those who are now troubled by grief, that they may magnify thee with faith and love.

Now & ever...: The Son Whom the preëternal Father begat of Himself made His abode within thy womb, becoming perfect man, O Mother of God, and hath shown thee forth as a well-spring of grace for us who worship thine ineffable birthgiving with faith.

Then, "It is truly meet...", and a prostration.
Trisagion through Our Father. And the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone II—

O Christ God, Who in Thine ineffable love for mankind didst make fishermen wiser than rhetors and didst send them forth as preachers throughout the whole world, for their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O Thou Who alone restest in the saints.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

As disciples and eye-witnesses to the Wisdom of God, the divine apostles exposed the foolish wisdom of even the wisest rhetors as foolish, by the simplicity of their preaching making the nations wise, that they might hymn the only Creator and Lord in Orthodox manner.

Glory..., Now & ever...: Theotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, cloud of the never-waning Light; for thou didst bear Him Who is the Lord of glory in thy womb.

After the second chanting of the Psalter, these sessional hymns, in Tone II—

Fishing for the nations with the net of the Spirit, the fishermen taught the ends of the earth to worship Thee, and the Father and the Spirit, O Christ God. For their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O only Merciful One Who lovest mankind.

Stichos: The heavens declare Thy wonders, O Lord.

The foregoing sessional hymn is repeated.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O passion-bearers of the Lord, blessed is the ground which was drenched in your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your trials, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Glory..., Now & ever...: Theotokion—

Through thee, O Ever-virgin Theotokos, have we come to share in the divine essence; for unto us thou gavest birth to the incarnate God. Wherefore, we all piously magnify thee as is meet.

After the third chanting of the Psalter, these sessional hymns, in Tone II: Spec. Mel.: "The well-spring of thy loving-kindness..."—

Having sent Thy disciples into the world as radiant beacons, O Word, Thou didst enlighten all the earth, delivering all men from the darkness of ignorance. Ever entreated by their supplications, O Thou Who lovest mankind, illumine my soul, which is in darkness, and save me.

With rays of miracles, thou dost enlighten the whole world, dost dispel the gloom of tribulations and repellest the attacks of misfortunes, O Nicholas, in that thou art a most fervent intercessor.

Glory..., Now & ever...: Theotokion—

O all-pure, holy and unwedded Theotokos, who knewest not wedlock, with the apostles ever beseech thy Son, to Whom thou gavest birth in the flesh in manner transcending nature, that He grant unto all who hymn thee forgiveness of offenses, correction of life and release from the passions.

ODE I

Canon of the holy apostles, the composition of Theophanes, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O radiant apostles of the Savior, who through faith became the lightning-bolts of the divine Light, enlighten me, who have wholly become darkened by the blackness of pleasures and have passed all my life in slothfulness. *Twice*

O disciples and friends of Christ, deliver me who, because of mine affinity for evils, am become a friend of the enemy, and impel my soul toward the love of Him Who, in His goodness, hath loved the human race.

O my lowly soul, before my death haste thou to repent, and weep for thyself, who hast been done to death, that He Who in His loving-kindness raised up Lazarus who was four days dead might raise thee up also, at the entreaties of the apostles.

Theotokion: O all-pure and all-immaculate one, who gavest birth to the good God Who doeth good unto all who are held fast by corruption: Entreat Him with the prophets, martyrs and apostles, that He deliver all from perils.

Another canon, of the holy myrrh-bearing Nicholas, the great wonderworker, the acrostic whereof is "Accept my loving entreaty, O Nicholas", the composition of Joseph, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Ever standing before the divine throne of grace, O Nicholas, pray that grace and mercy be given to thy servants, who call upon thee with faith.

On earth, God hath shown thee to be a great intercessor for the afflicted; wherefore, stand up for me day and night, preserving me from the temptations of the adversary.

Knowing thee to be a daystar, O father Nicholas, let me be delivered by thy radiant beams from the darkness of temptations, from misfortunes and every sin.

Theotokion: Deliver me from bodily pains; heal the unmentionable sores of my soul; and rescue me from everlasting fire, O thou who alone art full of the grace of God.

ODE III

Canon of the Apostles

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Having acquired the Wisdom of God as your Teacher through the Spirit, O saints, ye rendered foolish the wisdom of the pagans, O right wondrous beholders of God. *Twice*

Loose ye the barrenness of my soul, O most lauded ones, and cause it to produce fruitful acts in the virtues, in that ye are right blessed eye-witnesses of the Word.

At the entreaties of Thine apostles, O greatly merciful Benefactor of all, heal me, who have now been grievously wounded by the venomous sting of the enemy.

Theotokion: With all the apostles entreat the all-good God, O all-pure one, that we who honor thee may be delivered from every harm, evil circumstance and misfortune.

Canon of Saint Nicholas

Irmos: Establish us in Thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

As thou art a well-spring of healings, O holy one, cure thou the passions of my soul and preserve my life, keeping me, thy servant, free from harm.

Granting my mind recovery from defeat, O great Nicholas, as mine intercessor save me from the harm wrought by the enemy, visible and invisible, who wage war on me.

He Who alone is good hath given thee to men as a good helper; wherefore, I beseech thee: Free me from all evils!

Theotokion: O most immaculate one, thou art my might, joy and gladness, a steadfast bulwark and intercessor, delivering me from temptations and misfortunes.

ODE IV

Canon of the Apostles

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

O Thou Who alone lovest mankind, at the divine entreaties of the apostles who preached Thee throughout the world, nourish with the food of salvation me who am ever starving and famished by hunger. *Twice*

Into the sea of the world Thou didst ride all Thy glorious apostles like steeds, O Thou Who lovest mankind, and they roil its salty waters of bitter unbelief.

O all-praised apostles, who announced Christ the Sun to those in darkness, enlighten me who lie in the darkness of sin, and restrain the wicked thoughts of my heart.

Theotokion: O most hymned one who gavest birth to the all-hymned God, with the apostles pray for those who hymn thee, that we may be delivered from sins, misfortunes and afflictions.

Canon of Saint Nicholas

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Adorning thy cathedra with the virtues, O Nicholas, thou wast shown to be the precious ornament of hierarchs; wherefore, I entreat thee: Make beautiful the ugliness of my soul, and save me from the temptations of the world.

Smooth thou the way which leadeth to heaven, O all-blessed one; let me ride lightly upon the waves of life; and steer me into the harbor of life, for I have been made rich by thee, the great intercessor, O Nicholas.

O great Nicholas, who hearest words divine, hearkening unto my words deliver me from the temptations of the enemy, from iniquitous men, and from the evil circumstances which beset me.

Theotokion: O holy Mistress Theotokos, sanctify me night and day, and preserve and guide me to salvation, for I have fallen into many sins and am brought low by the assaults of the demons.

ODE V

Canon of the Apostles

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

The great Shepherd sent you forth, His godly apostles, like sheep among wolves, transforming them by the divine grace of baptism and the goodness of your words. *Twice*

With divine light ye illumined the hearts of those who languished in the darkness of deception, O apostles; wherefore, I beseech you: Enlighten me who have been benighted by dark pleasures, O divinely blessed ones.

O my wretched soul, before the end make haste and repent, crying out to the Lord: I have sinned against Thee, O Master! For the sake of the apostles forgive and save me, in that Thou art full of loving-kindness.

Theotokion: With thy light illumine me who lie in darkness, O abode of the Light, and with the apostles pray that by thy supplications He may deliver me from all need, O all-immaculate one.

Canon of Saint Nicholas

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O fulfiller of the law of God, entreat the good God, that I may observe the laws of God; and rescue me from the iniquitous foe and the harm wrought by the demons, O most blessed Nicholas.

As of old thou didst stand forth, delivering the three youths, O holy one, so now by thy supplications deliver me from every sin, O divinely wise Nicholas.

O great wonderworker, sacred minister of Christ, surety of sinners: Entreat God, the Bestower of good, that He not put me to shame at the hour of judgment.

Theotokion: O pure one who gavest birth to the Lord, in that thou art good stand forth and deliver me who am beset by many passions, that, saved, I may hymn thee with soul, heart and tongue.

ODE VI

Canon of the Apostles

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

In that ye bear the Water of life, O disciples of the Savior, give drink to my soul, which withereth away under the burning heat of sin, I pray. *Twice*

As noetic heavens, O divinely radiant apostles, ye declared the ineffable glory of God. Pray ye that all of us may also receive it.

Tempest-tossed on the cruel deep, I come to Thee Who art the Helmsman of all, O Christ. For the sake of Thine apostles pilot me to the harbor of salvation.

Theotokion: With all the hosts on high, with the prophets, apostles and martyrs, entreat thy Son in our behalf, O Bride of God.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

O Nicholas, primate of the people of Myra, with thy good works thou didst perfume the assemblies of the faithful. Deliver me from fœtid transgression.

Having acquired a heart more brilliant than the sun, O father Nicholas, wholly enlighten me, dispelling the darkness of temptations and tribulations.

As one possessed of the broad expanse of mercy, O Nicholas, deliver me from all straits, and strengthen me to walk the narrow path which leadeth to the Lord.

Theotokion: Every hour I call upon thee, O all-pure one, that I may find thee to be a helper rescuing me from all affliction and dreadful torments.

ODE VII

Canon of the Apostles

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Having first been ignited by the fire of the divine Spirit, O apostles, ye quenched the burning coals of deception and enkindled the love of God in the minds of all the faithful; wherefore, we honor you aloud. *Twice*

Ye hated the world and those in the world, and ye loved Christ, Who in the world united Himself to the flesh of men. Him do ye beseech, O divine apostles, that He free me from all evils in this life.

O righteous Judge Who knowest the hearts of men, Who alone knowest my secret offenses: At the hour of judgment condemn me not, neither send me into the fire, through the supplications of Thine apostles.

Theotokion: Ineffably giving birth without tasting of wedlock, thou wast not consumed by the fire of the Godhead, O Virgin; wherefore, O pure one, pray with the apostles that He free me, who glorify thee, from the everlasting flame.

Canon of Saint Nicholas

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Every day I experience the fire of temptations, O father Nicholas; I pass among snares like a bird, and hasten under thy compassionate protection. Preserve me untouched by harm, entreating the good God and Lord.

Swiftly hearkening to my words, O father Nicholas, haste thou to come to the aid of me who am bestormed by the tribulations and necessities of life and the affliction of the demons, that, saved, I may hymn thine intercession.

O father Nicholas, who of old appeared in a dream to the emperor, delivering the innocent who were set to be executed, ever deliver me from the assaults which beset me, from sickness of body and pain of soul.

Theotokion: Thee alone do I have as a helper, O all-pure one; thee do I declare to be the preserver of the life of all. Disdain me not, thy servant, O thou who alone art the intercessor for the world, but save me who chant: Blessed is the God of our fathers!

ODE VIII

Canon of the Apostles

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

The all-holy Spirit, in material form descending on you in the guise of fire, made you torches burning up ungodliness and enlightening all the pious, O divine apostles of the Word. *Twice*

O Compassionate One, I pray: Heal Thou my heart, which is bestormed by the passions and is not set aright. And at the entreaties of Thine apostles, enlighten my soul, and direct my mind, which hath inclined unto evil.

Sigh, O my soul, shed tears in earnest, and weep for thyself before the end, lest inconsol-

able lamentation overtake thee; and cry out to the Lord: Save me, O Merciful One, at the supplications of Thine apostles!

Theotokion: The furnace which once failed to burn the children prefigured thy birthgiving, O most immaculate Virgin; wherefore, I beseech thee: With the apostles and all the prophets, pray that I be delivered from the fire of Gehenna.

Canon of Saint Nicholas

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

O divinely wise father Nicholas, who received from God the authority to loose and to bind, by thy supplications loose the bonds of mine evils, and bind me to the divine love of the Master Who desired to become man.

Visit me day and night with thy divine presence, smoothing the way for my lowly soul, O holy Nicholas; and preserve me unwounded by the temptations of the evil one, which assail me.

Grant me a hand to stretch forth for the help of God, and preserve me from the cruel expectation of the enemy, O Nicholas who once didst deliver the youths from bitter death, that I may honor thee as my good intercessor.

When Thou shalt sit on Thy dread throne to judge the world, O God, enter not into judgment with Thy servant, but, through the supplications of Nicholas, vouchsafe unto me the portion of the saved.

Theotokion: By thy birthgiving, O Theotokos, thou didst supernaturally magnify us who have been brought low by great and unimaginable evils. Wherefore, we pray to thee, O all-pure one: Magnify thy rich mercies within us.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

Ode IX

Canon of the Apostles

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

O glorious apostles, blessed apostles, disciples of the Savior, most wise preachers: Deliver me from all harm, from all wrath, from all sin, from every evil circumstance, and from divers perils. *Twice*

At the prayers of Thine apostles, O Lord, return me who am condemned, who am incorrigible, who have ignored Thy precepts and, sick of mind, have followed the beguilements of the demons.

I possess a soul which is incorrigible, a conscience buried under transgressions, a heart defiled and a mind bemired, O Thou Who lovest mankind, yet I cry unto Thee: For the sake of the apostles have pity on me in Thy mercy!

Theotokion: O all-pure one, the apostles preached thy Son—God and man—throughout the whole world; wherefore, with them make entreaty, that those who magnify thee with faith may be delivered from torments on the dread day of judgment.

Canon of Saint Nicholas

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption through eating, and Who became ineffably incarnate of the holy Virgin for our sake.

I know thee to be a standard for the priesthood and model of meekness, O wise Nicholas. By thy supplications still thou the storm of passions and misfortunes which assaileth me all the days of my life, and keep me unharmed, O most sacred father.

As a most sacred vessel deemed worthy of the divine Myrrh which is mercifully poured forth upon the earth, perfume the hearts of us all, O wise one who wast the chief hierarch of the people of Myra, dispelling the stench of temptation by thy supplications.

Bring peace to my soul, which is sorely vexed by the invisible horde; and allay for me the countless temptations which the deceiver hurleth at me day and night, showing thyself to be my good intercessor, O Nicholas.

The dread day of the Master approacheth and draweth nigh. What then shalt thou do, O my soul, being possessed of a multitude of sins. Haste thou before it is too late, and cry out earnestly to the Lord: Through the supplications of Thy holy hierarch Nicholas, save me!

Theotokion: Have pity, have pity on me, O Lord, when Thou shalt come to render judgment, and condemn me not to the fire, neither rebuke me in Thine anger; for the Virgin who gave Thee birth, the multitude of the apostles, and the glorious Nicholas entreat Thee, O Christ.

THURSDAY MATINS

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone II—

Throughout the whole world Thou didst magnify the names of Thy preëminent apostles, O Savior, for they learned heavenly things and gave ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of loving-kindness, grant us great mercy.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou dost protect men and savest them from misfortunes through the supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be to Thee!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The multitude of Thy saints entreateth Thee, O Christ: Have mercy and save us, in that Thou lovest mankind!

Glory..., Now & ever...: Theotokion—

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Passing over the ends of the world, O all-wise apostles, ye delivered men from the darkness of deception and impiety.

With the net of grace ye wisely drew all men forth from the depths of vanity, O disciples of the Savior.

Martyricon: O ye faithful, together let us hymn the passion-bearers of the Lord, who finished the race and kept the Faith.

Glory...: Let us hymn the uncreated Trinity, preaching the Son, Who in activity is equal with the Father, and the Spirit.

Now & ever...: O all-pure Virgin, thou art the boast of the apostles, the adornment of athletes and the salvation of the world.

THURSDAY EVENING AT VESPERS — TONE II

On "Lord, I have cried...", 3 stichera of the Cross, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

When Thou wast nailed to the Cross, O Savior, the sun saw and dimmed its rays in fear of Thee, and the veil of the temple was rent in twain; the earth quaked, and the stones likewise split asunder with trembling, unable to bear the sight of their Creator and God suffering unjustly upon the Tree of His own will and reviled by men.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Wholly cast down to the ground, wholly wounded, the most wicked serpent was brought low by a strange fall when Thou wast uplifted upon the Tree, O Thou Who lovest mankind. And Adam was loosed from the curse; he who before was condemned became saved. Wherefore, we also pray: Save us all, O Compassionate One, and vouchsafe us Thy kingdom!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

When the Cross was set up and Thou wast pierced in the side with a spear, O Sinless Savior, the sun hid itself, unable to bear the sight; the earth trembled, and the rocks split asunder in fear when Thou wast reviled. And all creation cried out to Thee: Glory to Thy crucifixion whereby Thou hast saved all men, O Word Who lovest mankind!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone II: in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Beholding Thee lifted up upon the tree of the Cross, O Jesus, she who knew not wedlock wept and said: "O my sweet Child, wherefore hast Thou forsaken me who alone gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

When the Virgin beheld Life dying on the Tree, His side painfully pierced by a spear, she exclaimed, weeping: "O my Son and God, how hath the ungrateful assembly rewarded Thee? Woe is me! My womb, which did not suffer the pangs of childbirth, is wracked with pain, beholding Thee suffering them, O Master!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

When the Maiden who knew not man beheld her Son taken down from the Tree, laid simply, as a man bereft of breath, upon the ground, she clasped Him to her bosom and, kissing His mouth and eyes, exclaimed to Him in wonder: "How can I be unmoved when I see Thee now, bereft of voice, Who givest life unto all?"

Glory..., Now & ever...: Stavrotheotokion—

When the unblemished Ewe-lamb beheld her Lamb of His own will led as a man to the slaughter, she said, lamenting: "Dost Thou hasten now to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone II—

O Christ God my Savior, Who saved Peter in the sea, save me by the power of the Cross, and have mercy on me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

They who ever enjoyed Thy gifts cried out, "Crucify Him!"; they who slew the righteous ones asked that a malefactor be released unto them instead of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

THURSDAY VESPERS

Martyricon: Having hated the pleasures of life, the passion-bearers were vouchsafed the good things of heaven and have made their abode together with the angels. By their supplications, O Lord, have mercy and save us.

Glory..., Now & ever...: Stavrotheotokion—

When iniquitous men raised Thee, the Life of all, up upon the Tree, O Savior, Thy pure and all-immaculate Mother, standing forth and lamenting, exclaimed: "O my sweet Child, light of mine eyes, woe is me! How hast Thou suffered to be nailed to the Cross between two evildoers, O Thou Who hast suspended the earth upon the waters?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

God chose thee as beauteous, all-comely, immaculate among women, and made His abode within thine immaculate womb. Him do thou beseech, O most immaculate one, that He deliver all who hymn thee from the disgrace of sins.

According to the psalm, thou dost stand as Queen at the right hand of the King Who shone forth from thy womb, O pure one. Him do thou beseech, O most immaculate one, that on the day of retribution He set me to stand on the right side.

Glory...: O thou who gavest birth to the Rain of heaven, thou hast renewed the nature of man which hath become dry because of unseemly deeds; wherefore, I pray: Show forth the dry furrows of my soul to be fertile, O Bride of God.

Now & ever...: We who were slain by the tree of knowledge have been called to life everlasting by Christ God, the Tree of life, Who blossomed forth from thee, O pure one, in manner past understanding. Entreat Him with boldness, that our souls be saved.

Ode III

Irmos: The desert, the barren Church of the nations, bloomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Issuing forth from thy womb, O all-pure one, the Creator clothed Himself in me, a man, granting the raiment of incorruption to me who have been stripped naked by my manifold evil deeds.

Thou gavest birth to the all-honored Word of God, O Mistress. Him do thou earnestly beseech, that He have pity on my lowly soul, which is beset by the indignity of pleasures.

Glory...: Heal thou the wounds of my soul, O all-pure one, and with thine effective therapy cure my lowly heart, which hath been afflicted by the venom of the serpent.

Now & ever...: As thou hast boldness before thy Son, O Mistress and Mother, beg help for thine oppressed people and cast down the arrogance of the iniquitous.

Ode IV

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Let fall upon me a drop of compunction, O Mistress, easing all the burning heat of my heart and dispelling my grief and the buffeting assaults.

Disdain me not, who have been pierced by the sword of pleasure and lie in my wounds, O all-pure one, but heal me with the spear and blood of thy crucified Son and our God.

Glory...: O thou who hast been enriched by all the edification of the Master, vouchsafe divine grace unto me who am grievously impoverished, that I may magnify thee as my good helper, O most immaculate one.

Now & ever...: Christ, the Effulgence of the Father, shone forth from thy womb, O Maiden who knewest not wedlock, and, crucified, hath enlightened the whole world and destroyed the darkness of the demons.

ODE V

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

O all-pure one who gavest birth to the Way of life, direct me not to the narrow path, for unknowingly I have stumbled headlong into a trackless waste and the brink of grievous falls.

Having mindlessly estranged myself from the understanding of God, I have lived prodigally, lost in the far country of the passions; yet, having brought me back, O pure Virgin, save me by thy consolation.

Glory...: With thy living waters give drink to thy servant who burneth with the flame of sin and am consumed by the assaults of the demons, O all-pure Virgin Mother.

Now & ever...: Lo! thou didst have Christ God in thy womb in manner past recounting, O all-pure Theotokos, as Isaiah proclaimed, and thou gavest birth to Him supernaturally, O Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Let me not be shown to be a delight for the demons at the judgment which is to come, O Mistress, but directing upon me a gaze of reconciliation, entreat the Judge, thy Son.

Having driven Thee away with my wicked thoughts and mine impure acts, O Lord, I bring before Thee Thy Mother to make supplication. Have pity and save me!

Glory...: From condemnation, O Mistress, deliver me who have condemned myself through my transgressions, for thou gavest birth to the Judge and God of all, O all-hymned one.

Now & ever...: Beseech Jesus the Savior to Whom thou gavest birth supernaturally in the flesh, O all-pure Virgin Mother, that thy servants be delivered from misfortunes.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional hymn, in Tone II: Spec. Mel.: "As thou art full of loving-kindness..."—

Thy Virgin Mother, beholding Thee, O Christ, stretched out dead upon the Tree, said, weeping bitterly: "O my Son, what is this strange mystery? How is it that Thou Who grantest life everlasting unto all dost of Thine own will die a shameful death upon the Cross?"

ODE VII

Irmos: The command of the iniquitous tyrant, opposed to God, raised a lofty a flame; but Christ spread a spiritual dew upon the reverent youths: He Who is blessed and most glorious.

As thou art my strength and song, my salvation, firm help and invincible bulwark, O Mistress, vanquish the demons which war against me, ever seeking to slay me.

Giving flesh to God of thy virginal blood, O Virgin, thou hast deified mankind; wherefore, I pray thee: by thy supplications deliver me, who have been defiled by the passions and corrupted by the wiles of the enemy.

Glory...: The furnace prefigured thy birthgiving, O most immaculate one, for it did not consume the children, just as the unbearable Fire did not consume thy womb. Wherefore, we entreat thee: Deliver thy servants from eternal fire.

Now & ever...: Remaining a virgin, thou alone didst show forth an all-pure conception and an incorrupt birthgiving, for thou didst conceive Christ, Who is God over all and became man, O pure one, for the salvation and deliverance of the faithful.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity, consuming the Chaldæans at the command of God, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Be zealous for good works, O my soul, withdrawing from evils with care for godly acts, having the Theotokos praying for thee, the unashamed helper of all, in that she is merciful and loving.

Thou hast broken the bonds of men's ancient condemnation; wherefore, I beseech thee, O Theotokos: Loose all the evil bonds of my heart, binding me with the divine love of the Creator, O all-pure one.

Glory...: Having given birth to the Effulgence of the Father's glory, O Theotokos, illumine my heart, which hath become downcast because of the infamy of my transgressions, and show me forth to share in everlasting glory, that I may glorify thee with faith.

Now & ever...: Through thee, O Theotokos, hath the true Sun of righteousness been revealed to us, illumining all things with rays of divinity. Him, the Most High incarnate, do we hymn.

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, let us magnify the all-hymned Theotokos.

Having tasted of the food mingled with death, Adam was seized by bitterness through the tree; but thy Son Who was nailed to the Tree, O all-pure one, hath poured forth the sweetness of immortality. Wherefore, we praise thee.

Thou art the Queen, having in manner past recounting given birth to Christ, the King and Lord, Who hath destroyed the realm of death. Him do thou earnestly entreat, O Maiden, that He vouchsafe the kingdom on high unto all who honor thee.

Glory...: As thou art the Mother of the Good One and art wholly good, bless thou my lowly heart, which is oppressed by attacks of pleasure, and lead me through the portals of good unto repentance.

Now & ever...: Thou Who wast suspended aloft, dead, upon the Cross hast therewith slain the serpent. Wherefore, I cry out to Thee: Have mercy, O Word, upon my soul which hath been slain by my wicked deeds, and give life to it through the supplications of her who gave Thee birth.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone II—

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross didst stretch out Thine all-pure hands, gathering to Thee all the nations, who cry: Glory to Thee, O Lord!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Just as the enemy made Adam captive by the fruit of the tree, so didst Thou Thyself make the enemy captive by the tree of the Cross and Thy suffering, O Lord; for Thou camest as the Second Adam for this purpose: to seek out the lost and bring life to the dead. Glory to Thee, O Lord!

Glory..., Now & ever...: Stavrotheotokion—

The Virgin, Thy Mother, O Christ, beholding Thee stretched out dead upon the Cross, said, bitterly weeping: "O my Son, what is this awesome mystery? How is it that Thou, Who givest life everlasting unto all, dost willingly die a violent death?"

After the second chanting of the Psalter, these sessional hymns, in Tone II—

The life-creating Cross of Thy goodness, which Thou hast given unto us, the unworthy, O Lord, do we offer unto Thee in supplication: Save Thy city, granting it peace for the sake of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

We bow down before Thine all-pure image, O Good One, asking forgiveness for our transgressions, O Christ God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver that which Thou didst create from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: O our Savior, Who camest to save the world, Thou hast filled all with joy!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having Thee Who clothed the sky in clouds as their vesture in the world, the saints endured torments at the hands of the iniquitous, and abolished the deception of idolatry. By their supplications free us also from the invisible foe, O Savior, and save us.

Glory..., Now & ever...: Stavrotheotokion—

Standing before Thy Cross, she who gave birth to Thee without seed was unable to watch Thee suffering unjustly, O Christ, and she lamented and, weeping, cried out to Thee: "How is it Thou sufferest, O my Son most sweet, Who by nature art dispassionate? I hymn Thy surpassing goodness!"

After the third chanting of the Psalter, these sessional hymns, in Tone II—

Like the thief do I confess and cry out to Thee, the Good One: Remember me, O Lord, in Thy kingdom! Reckon me with him, O Thou Who didst willingly accept sufferings for our sake.

O good Shepherd, Who hast enlightened mortals and summoned sinners by the Cross, cull me not off from Thy flock, but seek me out who am lost, O Master, and number me among Thy sheep, O Thou Who alone art good and lovest mankind.

Glory..., Now & ever...: Stavrotheotokion—

Preserved by the precious Cross of thy Son, O pure Mistress Theotokos, we all easily prevail over every attack of the enemy; wherefore, as is meet, we bless thee as the Mother of God, the only hope of our souls.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "When the Cross was planted, the deception of the demons fell", the composition of Joseph, in Tone II—

Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

Thou didst accept crucifixion, being ignominiously pierced with nails, O Word, desiring to honor all men who glorify Thy voluntary sufferings.

Thou didst stretch out Thy hands upon the Cross, O Savior Who stretched out the sky like a skin, and thereby didst embrace the nations and men who glorify Thy voluntary sufferings.

Martyricon: Shouldering their cross, the passion-bearers earnestly followed the crucified Christ, conforming themselves to His divine sufferings.

Martyricon: Beholding your sufferings, the angelic hosts sang, but the multitude of the demons lamented, O victorious martyrs who gaze upon God.

Theotokion: The word of the honorable prophet hath been fulfilled, for a sword pierced thy heart, O Mistress, when thou didst see thy Son nailed to the Cross.

Another canon, of the all-holy Theotokos, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Maiden, who gavest birth to the Source of dispassion, heal me who am wounded by the passions, and rescue me from the everlasting fire, O thou who alone art full of divine joy.

Deliver me from bodily illness, and cure the unseemly passions of my soul, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

I flee now beneath thy goodness, O all-pure Virgin Mother: Deliver thy servant from pain of soul, from spiritually corrupting passions and everlasting fire.

O Mistress, thou art my fervent sanctuary: unto thee do I flee and am saved, and acquire salvation of soul. For thou canst save all, in that thou art the Mother of God.

ODE III

Canon of the Cross

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Hanging upon the Tree, the incorrupt Grapes—Jesus, the Deliverer of our souls—exuded the divine sweetness which gladdeneth the hearts of men and which by grace taketh away the drunkenness of evil.

Of Thine own will Thou wast raised up upon the Tree, O Jesus, and didst foil all the malefactions of the devil; and Thou didst raise up men who had fallen into destruction through their depraved minds, O greatly Merciful One.

Martyricon: Enkindled by the fire of divine love, the valiant ones were undaunted by the fire and unafraid of death, trusting that they would receive gifts of immortality, endless joy and never-waning light.

Martyricon: Having dyed an all-splendid robe in their own blood and clothed themselves therein, and holding the divine Cross in their hands like a scepter, the passion-bearers ever reign with the Lord.

Theotokion: The ranks of incorporeal beings honor thee, for thou, O Maiden Bride of God, gavest birth to the incarnate Master Who by the Tree hath released all who were bound and hath bound the faithful to His love.

Canon of the Theotokos

Irmos: Same as the foregoing.

Unto the King, Who is without beginning and Who had received flesh from thee, O Virgin Mother, thou gavest birth. Entreat Him as the One Who loveth mankind, that He save thy servant from all tribulation and the damnation which is to come.

Resolve the perplexity of my heart, heal my wounds and rid me of festering corruption by thy divine power; and grant me a stream of

compunction, O thou who gavest birth to the Source of everlasting life.

O Theotokos, heal my soul, which hath become sick through despondency and the assaults of the demons; grant tears of repentance to my heart, and plant therein the fear of my Master, O all-pure one.

Having wasted my life in slothfulness and defiled my heart with the passions, I come to thee in compunction of soul, O Mistress, and pray: Have pity and save me, making me steadfast by models of repentance.

ODE IV

Canon of the Cross

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Thou wast suspended upon the Tree, O Almighty, Who suspended the earth upon the waters; and, pierced in the side by a spear, Thou didst pour forth blood and water for the salvation of all.

When Thy side was pierced, it healed my sickness; when thou wast smitten on the cheek by the hand of man, I received freedom; and by Thy tasting of gall, O Christ, we have been delivered from the sweet taste of the fruit in Eden.

Martyricon: Having been lashed by the whips of the deceiving serpent, ye heal the stripes of our hearts, ever pouring forth grace from the well-springs of the Savior, O divine martyrs.

Martyricon: Bloodied by your wounds, stretched out upon crosses, and maimed, ye dealt a blow to the whole body of the enemy, O most honored passion-bearers who behold God.

Theotokion: The Most High became incarnate of thine all-pure blood; and beholding Him, unjustly suspended upon the Tree, O all-pure one, thou didst groan, weeping, and didst magnify His loving-kindness.

Canon of the Theotokos

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

I truly hymn thee, O most hymned one, who supernaturally gavest birth to the all-hymned Word of God; and I pray: Heal the pangs of my lowly soul, and deliver me from grievous condemnation.

Rain down upon us the riches of thy mercy, as is thy wont, O Virgin, ending our infirmities and loosing the divers passions of our souls; and free my heart from the bonds of sin and from many pangs.

I have defiled my soul with the passions; but do thou, who becamest the most pure dwelling-place of the All-pure One, O Theotokos, cleanse me, guiding me to the light of repentance and rescuing me from the fire which is to come.

Enlighten my mind, O all-pure Mistress, I pray thee; and still the waves of my passion-plagued heart, putting down carnal desires and leading me to the divine haven.

ODE V

Canon of the Cross

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

Having accepted the Cross in Thy loving-kindness, O Master, Thou didst draw me forth from the abyss of evils, and by sitting with the Father Thou didst honor me, who of mine own will have become dishonored.

Crowned with thorns, O Word who crownest the whole world with flowers, Thou dost hew down the thorns of my passions at the root, and plantest the understanding of Thee within me.

Martyricon: Arrayed of your own will in the strength of your weakness, O holy martyrs, fortified, ye destroyed the might of the demons therewith.

Martyricon: Having struggled greatly upon the earth, O saints, ye have found great glory in the heavens, and deliver from great misfortunes us who honor you.

Theotokion: He Who in the heavens is divinely borne upon the shoulders of the cherubim, and who truly sat upon thine arm, O all-pure one, when He was crucified delivered all from corruption.

Canon of the Theotokos

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

O most immaculate Mistress Theotokos, who gavest birth to the hypostatic Life of all, enliven me who have been done to death by the assaults and pursuit of the deceiver, that I may piously hymn thee, the most hymned one.

As the Virgin Mother of the Lamb and Shepherd, shepherd me whose conduct is wrongful, and vouchsafe that on the day of judgment I may be reckoned with the lambs on the right hand of God, that I may hymn thy saving grace.

By thine entreaties, O Maiden, deliver me, I pray, from the darkness of the passions, from temptations caused by the assaults of the alien one, and from the everlasting torments which await sinners.

O Bride of God, in whom dwelt the one divine Word Who enlighteneth the whole world: Shine upon me the radiance of true repentance, and illumine me with beams of salvation, dispelling the darkness of my passions by thine entreaties, I pray.

Ode VI

Canon of the Cross

Irmos: Hearkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

Having given Thy shoulders over to stripes, Thy cheek to buffeting, and Thy face to spitting, O Savior, Thou didst save me who have sinned greatly against Thee in knowledge and in ignorance.

Thou wast led like a lamb to the slaughter, O Christ my God, leading back to life those who had been slain by the poisonous bite of the noetic wolf. Glory to Thy crucifixion!

Martyricon: Observing the laws of the Master, the martyrs utterly rejected the iniquitous counsel of the violators of the law; and, dying, they received the life which is to come.

Martyricon: Having arrayed yourselves, rejoicing, against the adverse princes, O saints, ye vanquished them with the weaponry of God, and have received from Him crowns of victory.

Theotokion: That He might deify man, O Virgin, God was born of thee, and crucified, and tasted death, by His Cross slaying him who of old brought death upon me.

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

I flee now unto thee, O all-hymned one. Save and preserve me by thy supplications; for whatsoever thou desirest, thou canst do, in that thou art the Mother of Him Who strengtheneth all.

O Virgin Theotokos, save thy servant, who am bestormed by the tempest of griefs and am overwhelmed by the battery of threefold waves.

Vouchsafe thy loving-kindness unto me who am an object of pitilessness and malice; and rescue me from the retribution which lieth before me and from everlasting fire.

O most immaculate one who, having conceived, gavest birth to the all-pure Lamb Who taketh away the sins of the world, cease not to pray to Him, that He grant me the forgiveness of my sins.

Ode VII

Canon of the Cross

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

When Thou wast uplifted upon the Cross, O Word Who art the resurrection and uplifting of all, Thou didst raise me up who had fallen through disobedience; and Thou didst cast down the adversary who caused me to fall, showing him to be wholly impotent and dead. Glory to Thy dominion!

By Thy nails Thou didst transfix the sins of our forefather; and, beaten with the reed, thou didst sign a writ of manumission for all men. Glory to Thy suffering, whereby we have been delivered from the darkness of the passions!

Martyricon: The right victorious great martyrs of Christ were dismembered by the hands of vile murderers, yet in spirit they remained inseparable from God, felling and slaying the deceiving enemy with the sword of valor.

Martyricon: Possessed of the invincible might of the crucified Christ, the invincible army utterly destroyed the army of perdition; and, having suffered, they received crowns of victory and a blessed life which cannot be destroyed.

Theotokion: O Virgin, thou wast shown to be the animate palace of the King and the fiery throne, on which, having sat, He raised all men up from the primal fall and honored them by sitting with the Father.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, who for us gavest birth to the hypostatic Life Who manifestly destroyed death by His death, slay thou the passions of my soul, and grant me a fountain of tears, that I may ever glorify thee.

Hope unashamed, certain trust, an unassailable rampart, protection and helper, O most immaculate one, be thou unto me who set my hope on thee; and guide me to the light of repentance and compunction, O pure one.

That thy servant may be delivered from all the evil of the demons, from grief and damnation, and from everlasting fire, entreat thy Son, that I may ever glorify thee with faith.

Thou alone hast been shown to be the one whose conception was all-pure and whose birthgiving was incorrupt, so that thou didst remain a virgin; for thou didst conceive Christ, the God of all, Who became man, O pure one, for the salvation and deliverance of the faithful.

ODE VIII

Canon of the Cross

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanting in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Disobedient men, who without compunction wrought all manner of iniquities, raised up upon the Tree between two malefactors Thee, Who dost justify sinners, crucifying Thee, O Compassionate One; but all creation glorifieth Thee as Lord and Master, hymning Thy longsuffering.

Nailed to the Tree, Thou didst bloody Thy fingers, O Christ, and Thou didst bring an end to the blood sacrificed of old to the demons unto the damnation of those who offered it up. Wherefore, all creation glorifieth Thee, hymning Thy love for mankind, O God of all.

Martyricon: The immeasurable quantity of your blood quenched the fire of ungodliness and did away with the deception of pagan polytheism, O saints; and it hath illumined all the faithful, who chant: Let all creation hymn the Lord and exalt Him supremely for all ages!

Theotokion: The unblemished Ewe-lamb, the adornment of the prophets and martyrs, beholding Thee lifted up upon the Tree like a lamb, O Word Who art without beginning, wept bitterly and said: "Let all existing creation hymn the Lord and exalt Him supremely for all ages!"

Canon of the Theotokos

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

O all-pure Virgin, refuge and helper of Christians, disdain me not who am surrounded by evils and am ever beset by misfortunes and the many onslaughts of the wicked demons.

Forget not the cry of those who pray to thee, O awesome intercessor, but by thine entreaties rescue them from all pain and every threat; for thy maternal supplication inclineth God to mercy.

Still now the tempest of my passions, O pure and blessed Maiden, and vanquish all the incorporeal foes who pitilessly assail my poverty, that I may hymn thee with faith.

At the hour of mine end, O only Theotokos, intercessor for the faithful, rescue me from the furnace of temptations, the flame of sins and the fire of the passions, from Gehenna and the assaults of the demons.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Every tongue is at a loss how to praise thee as is meet, and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet, as thou art good, accept our faith, for thou knowest our longing inspired by God; for thou art the intercessor of Christians, and we magnify thee.

Of old, Isaac was bound, that he might provide an image of Thy suffering; and as a symbol of remission [Abraham] freed the lamb who was caught in the thicket, and then truly released the involuntary sacrifice. For when Thou wast sacrificed of Thine own will, we were freed from evils.

Glory to Thy loving-kindness, O only loving Lord Christ, Who art comely in beauty more than the sons of men, yet wast bereft of form and beauty when Thou wast hung upon the tree of the Cross, transforming the ugliness of the whole human race into beauty!

Martyricon: Ye were shown to be divine inhabitants of the heavenly Sion and fellow citizens equal in honor with the angels, O martyrs; and ye illumine with splendor the Church of the firstborn, O saints, shining with light divine, wearing your torments as crowns.

Martyricon: O holy martyrs and beloved friends of the Lord Who all-gloriously loved you: Deliver me from the friendship of the deceiver, which is of the flesh; and ask that sanctification, enlightenment and the remission of transgressions be given to all who keep your memory.

Theotokion: The beauty of the heavenly orbs left its usual course when they beheld Thee, the Sun of righteousness, uplifted upon the Cross of Thine own will; and with the virginal disciple the Virgin exclaimed, weeping and crying aloud: "Woe is me! What is this strange sight?"

Canon of the Theotokos

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

In manner past understanding and recounting thou gavest birth to the only greatly merciful Lord Who loveth mankind. Him do thou beseech, O Virgin, that at the dread hour of judgment He deliver thy servant from everlasting fire.

O Bride of God, from heaven grant remission of evil unto us who hymn thee, who glorify thee with faith, and ever hasten to thy divine protection; and deliver us from the despotic passions, from torments and judgment.

The fruit of sin which brought death upon me was beautiful to behold, yet most bitter to taste; yet because I ate of it to satiety, I await the dread judgment. But rescue me therefore, O all-holy Virgin Mother.

In that thou didst bear the Good One and art wholly good, O all-pure one, bless my lowly heart, which hath been restrained by the bars of the pleasures; and lead me through the beautiful doors unto repentance.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone II—

O Christ God, Thou hast shown the tree of Thy Cross to be a tree of life for us who believe on Thee; and thereby Thou hast abolished the dominion of death and brought life unto us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, glory to Thee!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and wast incarnate of the Virgin; and Thou didst accept crucifixion, that Thou mightest free us from slavery to the enemy. Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Having suffered like Christ even unto death, O passion-bearing martyrs, your souls are in heaven, in the hand of God, and your relics are venerated throughout the world. The priests bow down, and all of us, the people, cry aloud, rejoicing: Precious in the sight of the Lord is the repose of His saints!

Glory..., Now & ever...: Stavrotheotokion—

When the unblemished Ewe-lamb beheld her Lamb of His own will led as a man to the slaughter, she said, lamenting: "Dost Thou hasten now to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY — TONE II

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Thou didst uproot the thorns of evil when of Thine own will Thou didst wear the crown of thorns, O long-suffering Master.

When Thou wast crucified on Golgotha, O Sinless One, Thou didst crush the head of the serpent and save all men.

Martyricon: Broken, O martyrs, ye broke all the power of the enemy and have received crowns of victory.

Glory...: Enlightened by the sprinkling of the divine Blood, we, the faithful, honor the one Godhead in three Persons.

Now & ever...: Beholding Christ hanging like a lamb upon the Tree, the most immaculate one, lamenting and weeping, magnified Him.

FRIDAY EVENING AT VESPERS — TONE II

On "Lord, I have cried...", these stichera of the holy martyrs, hierarchs & the venerable, in Tone II: Spec. Mel.: "When from the Tree..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Giving your flesh over to wounds and enduring most bitter torments and violent death, O all-praised martyrs, ye put the tyrants to shame and truly abolished the worship of idols, preaching Christ, the one God and Master. Intercede before Him with the angelic hosts, O glorious ones who have been crowned.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

The foregoing sticheron is repeated.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Ye showed yourselves to be divine preachers of the Word Who appeared on earth, and taught piety unto all, setting forth Orthodoxy in divine words, whereby ye drove heresy far from the Church of Christ. Wherefore, ever dwelling in the habitation of God, O blessed ones, as sacred ministers of the Trinity, lead into it all men.

Then these other stichera, of the martyrs, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Having hated the pleasures of the earth, the passion-bearers were vouchsafed the good things of heaven and became fellow citizens with the angels. By their supplications, O Lord, have mercy and save us.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

When the holy martyrs pray for us and hymn Christ, all deception ceaseth, and the human race is saved by faith.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The choirs of the martyrs opposed the tyrants, saying: "We fight for the King of hosts! And even if ye subject us to fire and tortures, we will not deny the power of the Trinity!"

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha sticheron, in Tone II—

Martyricon: Great is the glory ye have acquired by faith; for in your sufferings ye not only vanquished the enemy, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that our souls may find mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord

Nekrosimon: Every man fadeth like a flower and passeth by like a shadow, and is no more; but when the trumpet shall sound, in the midst of an earthquake all the dead shall arise to meet Thee, O Christ God. Then, O Master, do Thou settle in the abodes of the saints the souls of Thy servants whom Thou hast taken from among us.

Stichos: Their souls shall dwell amid good things.

Nekrosimon: Woe is me! What a struggle the soul will have when it is separated from the body! Alas! How many tears will it then shed? Yet there will be none to have mercy on it! Raising its eyes unto the angels, it will pray in vain; stretching forth its hands to men, it will find none to help. Wherefore, my beloved, mindful that our life is short, let us ask of Christ rest for the departed and great mercy for our souls.

Glory..., Now & ever...: Theotokion—

Save thy servants from misfortunes, O Theotokos, for we all flee unto thee after God, as to an indestructible rampart and protection.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT, AT COMPLINE — TONE II

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Thou art the well-spring of Life, O pure Virgin Mother, having given birth to the Source, Lord and Life of all, bedewing those who glorify thee with faith.

We who confess thee to be the Theotokos, O all-pure one, have thee as an intercessor and a firm foundation which enricheth us, and we are saved from the threefold billows of life, O most immaculate Virgin.

Glory...: As thou gavest birth to the Well-spring of life, O Maiden, heal me who am wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

Now & ever...: As the refuge of the faithful and the mighty help of those who have recourse unto thee, O Ever-virgin, save us from all want and the harm of the adversary.

Ode III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

O Virgin, we truly call thee the golden censer, the jar of the Manna, the divine mountain, the all-comely palace.

As thou art the temple and sacred dwelling-place of the Word, O Theotokos, be thou ever for me the cleansing away of transgressions, O all-holy Virgin.

Glory...: Neither the tongue of mortal man nor the mind of the incorporeal beings can describe thy birthgiving; for in manner transcending nature and understanding, O Theotokos, thou gavest birth to the Creator.

Now & ever...: O Virgin Theotokos, be thou the confirmation, refuge and protection of those who have recourse to thee with faith and confess thee to be the Mother of God.

Ode IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Thee have we Christians acquired as our great help, O Theotokos. Rescue us from cruel misfortunes.

O Mistress who knewest not wedlock, having conceived God in thy womb, deliver us all from perils and grief.

Glory...: We, the faithful, have acquired thee as an invincible rampart and a mighty hope amid danger, O pure one.

Now & ever...: Having acquired thy supplication as a firm foundation, O Mistress, we are delivered from divers sorrows.

Ode V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Theotokos, we, the faithful, know the Son Who was incarnate and born of thee without seed to be truly God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help, O all-pure Theotokos, we, the faithful, are delivered by thee from every grievous invasion.

Glory...: O all-pure Virgin, deliver us from perils, the tempest of evil thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment.

Now & ever...: As thou art our helper and salvation, the hope of Christians, O Mistress, save those who ever hymn thee with love and faith, O most hymned Virgin.

Ode VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

He Who made all things by His will, having willingly made His abode within the womb of her who knew not wedlock, hath enriched with incorruption those afflicted by corruption, in that He is full of loving-kindness.

Thou art more exalted and holy than the hosts on high, O most immaculate one, having supernaturally contained the infinite Word within thy womb.

Glory...: O Mistress, to the paths of repentance guide me who am lost on the path of life and have often wandered into sins as into trackless wastes.

Now & ever...: Disdain not the entreaties of thy servants who set their hope on thee, O pure one, for thou art the refuge and cleansing of our souls, O Mistress.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional hymn, in Tone II—

Thou didst conceive the Word without seed, and gavest birth to the one Christ; for thou didst bear a new Child, thy Creator. Wherefore, we magnify thee, O Theotokos.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

By the power of the all-holy Spirit thou gavest flesh to the noetic Son Who is of the same nature as the Father, O Mistress full of the grace of God. Wherefore, unceasingly entreat Him, that He have pity upon those who chant: Blessed art thou who gavest birth to God in the flesh!

O pure Virgin who knewest not wedlock, O holy and blessed one, thou setting aright of the fallen and deliverance of sinners: Save me, O save me, prodigal though I am, for I cry out to thy Son: Blessed art thou who gavest birth to God in the flesh!

Glory...: As thou art a sure haven, an awesome intercessor, an impregnable bulwark for those who languish in want and are tempest-tossed in grief, O Theotokos, by thy supplications to thy Son save thy servants from multifarious temptations.

Now & ever...: O Theotokos who art the sole hope and help of the faithful, haste thou to help thy servants who are overwhelmed by sorrows, who are thus at a loss amid their pain, and flee to thee with love of soul.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

As thou gavest birth to the Wellspring of life, the Water of life, O Virgin Theotokos, bedew my soul, which is being laid waste by the flame of sin, that I may glorify thee for all ages.

Having given birth to Christ our God, the Author of life, O pure and blessed Virgin Mistress, thou alone hast raised up those slain and cast down into the dust of death and corruption.

Glory...: O pure Mistress, deliver me from everlasting fire and condemnation, and rescue me from corrupt men who seek to trip my heels, that I may ever bless thee whom all creation calleth blessed in manner divine.

Now & ever...: Through thee, O pure Virgin, did the All-divine One become visible in the likeness of the flesh. Him do thou unceasingly beseech, that He have mercy upon us who live in evil and tremble in the expectation of everlasting torment.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

Vouchsafe unto me God's love for man, O Maiden who alone ineffably gavest birth to God Who loveth mankind, Who borrowed flesh from thee, and deliver me from the coming flame and all torment, for I glorify thee with love.

Having acquired thee as a mighty helper, our hope and bulwark, our foundation and steadfast protection, an invincible confirmation, a harbor unbeset by storms and a refuge of strength, O all-hymned one, we are all saved.

Glory...: O all-hymned Virgin, Mother of the Light, drive away the clouds from my soul, and grant that I may gaze in purity upon the saving beauty which shone forth ineffably from thine all-holy womb to enlighten the nations.

Now & ever...: O Virgin Maiden Who gavest birth to the divine Light, illumine my heart, which hath been darkened by many passions and the assaults of alien thoughts, ever granting me tear-drops which cleanse away the defilements of sin.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS — TONE II

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone II—

Having as their vesture Thee Who dost clothe the sky with clouds, in the world the saints endured torments at the hands of the iniquitous, and set at nought the falsehood of the idols. By their supplications, O Savior, free us from the invisible foe, and save us.

Stichos: Wondrous is God in His saints, the God of Israel.

O ye apostles, martyrs and prophets, ye venerable and righteous, who ran the race well and kept the Faith: As ye have boldness before the Savior, entreat Him in our behalf, in that He is good, we pray, that our souls may be saved.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Spec. Mel.: "As the well-spring of loving-kindness...": O Bestower of life, Who as God hast dominion and authority over all the living and the dead: Accept the entreaty of Thy servants; show forth Thy mercy, O Thou Who lovest mankind, and in Thy loving-kindness grant remission unto the souls whom Thou hast taken to Thyself because of their hope in Thee, in that Thou art good.

Glory..., Now & ever...: Theotokion—

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the second chanting of the Psalter, these sessional hymns, in Tone II—

O Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their supplication before Thee like incense, O Thou Who alone restest in the saints.

Stichos: Wondrous is God in His saints, the God of Israel.

O passion-bearers of the Lord, blessed is the ground which drank your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your tribunals, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Remember the souls of Thy servants, O Lord, in that Thou art good, and insofar as they have sinned in this life, forgive them; for no-one is sinless save Thee, Who alone art able to give rest to those who have reposed.

Glory..., Now & ever...: Theotokion—

O Mary, Virgin Theotokos, who gavest birth to Christ, the Deliverer and Savior, with the apostles, martyr and prophets, the venerable and the hieromartyrs, entreat His goodness, that He grant us cleansing of sins and great mercy

Ode I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I bear praise unto the close servants of God", the composition of Joseph, in Tone II—

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath He been for my salvation! He is my God, and I shall glorify Him!

Cruel banishments and grievous wounds did ye patiently endure, O athletes, and by divine power ye drove all deception from the ends of the earth.

The ministers and holy hierarchs of God, manifestly shining with noetic light, guided the fullness of all the pious to the light of piety.

Humbling the prideful mind, O venerable ones, ye passed over to the good land; and having been exalted by your godly ideals, ye ever help all the lowly.

Nekrosimon: Thy faithful servants whom Thou hast transported from transitory things, O our all-good God, do Thou show forth as sharers in the most radiant light and everlasting gladness, in that Thou art God.

Theotokion: The honored women, who struggled mightily in asceticism, cast down the enemy by their patience; and, rejoicing, they stand before thee, O Theotokos.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "I weave a second hymn for the dead", in Tone II—

Irmos: Let us chant unto the Lord Who by His divine command dried up the impassable and turbulent sea, and guided the people of Israel across it on foot, for gloriously hath He been glorified!

Stichos: Wondrous is God in His saints, the God of Israel.

Trampling down death by Thy death, Thou didst pour forth the eternity of life divine, which do Thou bestow upon the souls of the departed, O Good One, at the entreaties of Thy martyrs, granting them remission of transgressions.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Christ, Who ever pourest forth rich mercy, in that Thou art full of loving-kindness grant a place of ease in Thy dwelling-place, in Thy wondrous tabernacle, unto Thy servants who ever piously accept Thee.

Glory...: Thou wast stronger than death, O Christ; wherefore, binding it, Thou didst deliver us, and hast now, as God, delivered the departed from its prison. Grant that they may share in Thine effulgence.

Now & ever...: Theotokion: Making my wavering mind steadfast, O Mother of God, strengthen me with the divine precepts of Him Who was born of thy sanctified womb and hath abolished the dark kingdom of hades, O Mistress.

ODE III

Canon of All Saints

Irmos: By Thy compassion show forth my barren mind to be fruitful, O God, Thou Husbandman of good things and Planter of blessings.

Aflame with the fire of the love of Christ, O passion-bearers, ye quenched the burning of torments with the dew of the all-accomplishing Spirit.

O most holy hierarchs of Christ, and ye honored assemblies of the venerable, in behalf of us all entreat God Who loveth mankind.

The most sacred choir of the divine prophets was magnified, and the multitude of the women who suffered manfully hath received glory.

Nekrosimon: Dying on the Cross, O Christ, Thou didst grant immortality unto the dead. Grant that they who have departed unto Thee in faith may also receive it.

Theotokion: With all the prophets and the sacred women do thou now earnestly entreat Him Who was born of thee, O Virgin, that He have pity on us.

Canon of the Departed

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Be Thou well-pleased that those who have fallen asleep in the Faith may with Thy martyrs be illumined by the splendor of Thy beauty, O Thou Who art rich in mercy, for Thou art our God, and there is none righteous save Thee, O Lord.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou art compassionate, vouchsafe that Thy servants may dwell in a place of coolness, in the bosom of Abraham Thy chosen one, for They cry out to Thee: Thou art our God, and none is righteous save Thee, O Lord.

Glory: Thy lamp-bearing servants, who by Thy will Thou didst translate from among fleeting things, O Master Who alone lovest mankind, do Thou cause to dwell in the bridal-chamber of heaven, entering therein with the wise virgins.

Now & ever...: Theotokion: In giving birth to the Bestower of life, thou didst raise me up, who was slain and given back to the earth; and from the uttermost depths of hades thou didst lead me forth, who glorify thee, the Theotokos, with faith and honor thee, the most hymned one, O all-pure one.

ODE IV

Canon of All Saints

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Thæman, from the holy mountain which is overshadowed!

The right glorious passion-bearers, who emulated well the sufferings of Christ, rejoiced when they were racked by many tortures, looking forward to their heavenly rewards; and having received them, they are ever called blessed.

Keeping the laws of the Spirit, O ye primates of the Churches, like most excellent pilots ye all-wisely guided the people into the divine harbor; and having turned away from the tumults of life, ye have passed over to the tranquillity of Life.

Ye showed yourselves to be sojourners on the earth, O fathers, turning your life unto heaven with pious mind, and taming the passions of the flesh with the pangs of asceticism by the power of Christ.

The honorable women, desiring a godly death, and truly asking thee to pray for endless

life, O all-pure Mistress, have through thee been vouchsafed it; and they pray to thy Son and God in our behalf.

Nekrosimon: Vouchsafe life everlasting, O Master, unto the great multitude of those who worshipped Thee in the Orthodox Faith, and whom Thou hast taken away from this transitory life, reckoning them among the multitude of the saved.

Theotokion: The Prophet Habbakuk saw thee as the mountain overshadowed by the virtues, whence God ineffably appeared, Who covered the heavens with virtue and saved the human race from corruption, O Theotokos.

Canon of the Departed

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Stichos: Wondrous is God in His saints, the God of Israel.

In Thy great love for mankind, and at the entreaties of the chosen martyrs, O Christ, vouchsafe Thy glory, which is past understanding, unto Thy servants, who live by hope, love and an Orthodox understanding.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou art possessed of an ever-flowing torrent of sweetness, O Lord, ever give drink unto the elect; and in Thine ineffable loving-kindness, O Christ, with them Thou dost feed by the rivers of remission those who have now departed unto Thee.

Glory...: Thou art Lord of the living and hast dominion over the dead, O Master, and by Thy power Thou dost raise up the dust in the earth; wherefore, those who have passed over to Thee, O Savior, do Thou cause to dwell in Thy courts.

Now & ever...: Theotokion: Thou didst mend the broken state of Eve and annul the ancient curse; for thou gavest birth to the Creator, Who is able to set us aright who have been cast down by transgressions, O Theotokos, only Mother of God.

ODE V

Canon of All Saints

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Loving Thee, O Compassionate One, the valiant passion-bearers, subjected to tortures, spurned all earthly things by rejecting the flesh.

O holy hierarchs, prophets, and ye God-bearing venerable ones, ye enlighten the world with the rays of the Spirit, dispelling the darkness of the passions.

The venerable fathers, prophets and hierarchs, and the ever-glorious women earnestly pray to Thee, the Master of all, in our behalf.

Nekrosimon: We beseech Thee, O Word: Enrolling those Thou hast taken from among us in the choir of Thine elect, show them to be sharers in the higher life.

Theotokion: O all-pure Virgin Mother, thou boast of the martyrs, the venerable and the righteous, free us from all the tyranny of the evil one.

Canon of the Departed

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

From the dark chambers of hades Thou didst lead forth and rescue us who had been given over to death and corruption, O Good One, enrolling us in the armies of the holy angels.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As Thou didst come to save us with Lazarus, O Christ, in the bosom of Abraham, receive now those who have passed over to Thee in piety, in that Thou art good.

Glory...: Thou didst first bring an end to my long and lengthy battle for Thee, the Mediator and Advocate of reconciliation, O Master. In Thy pity grant rest now to Thy servants.

Now & ever...: Theotokion: They who trust in thee find safety beneath thy protection, O Mother of God; for thou gavest birth for us to the Bestower of life, Who by His will imparteth life unto us.

ODE VI

Canon of All Saints

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonah from the sea monster.

Arrayed in strength of heart against the enemy, the athletes cast him down and have received crowns of victory from God; and they now pray earnestly in behalf of all mortals.

Saved from all wrath, tribulation and the assault of the enemy by their entreaties, with faith let us honor the holy hierarchs of God and bless His venerable ones.

The godly choir of women suffered, and pleased God in fasting, and hath received the heavenly kingdom. At their supplications have pity on Thy world, O God.

Nekrosimon: O Christ, Bestower of life, Who fashioned man out of earth, give rest unto those whom Thou hast taken from us, granting them remission of evils, in that Thou art full of loving-kindness and lovest mankind.

Theotokion: O holy Theotokos, sanctify our thoughts, strengthen our mind, and preserve unharmed by the arrows of the enemy us who glorify thy mighty works, O most hymned one.

Canon of the Departed

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Stichos: Wondrous is God in His saints, the God of Israel.

Unto those whom Thou hast taken from the earth by Thine all-accomplishing will, O Thou Who lovest mankind, do Thou vouchsafe ineffable and divine radiance where the choirs of the martyrs are.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

The foregoing is repeated.

Glory...: O Master, vouchsafe that those who have departed this life, and have passed over to Thine ineffable light, may be illumined with the beauty of Thy glory.

Now & ever...: Theotokion: Thou didst show thyself to be the deliverer of those who call upon thee, O all-pure Mistress who gavest birth to God, Who hath dominion over life and death.

ODE VII

Canon of All Saints

Irmos: Emulating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things upon us because of our sins! All-hymned and all-glorious art Thou for all ages!

The saints cast down the enemy by their patience, enduring every temptation of cruel tortures, for they truly loved God Who suffered for our sins. At their supplications, O Word, from perils and misfortunes save all of us who glorify Thee.

O radiant hierarchs, ye venerable and righteous, O right glorious multitude of hieromartyrs, and sacred company of holy women who shone forth in suffering and asceticism: Ever make entreaty unto God, that He have mercy on us.

The multitude of the martyrs entreateth Thee, O Christ our Benefactor. From all woes, tribulations, grievous perils, all transgressions, and from harm, do Thou save me who am perishing, O Word.

Nekrosimon: Where the light of Thy countenance shineth, O Christ, whence all sickness, sighing and grief are fled, and where the assemblies of the saints now join chorus, do Thou number the souls of all who have departed unto Thee, overlooking all their transgressions, in that Thou alone art merciful, O Thou lovest mankind.

Theotokion: With the martyrs and the venerable fathers, with all the prophets and holy women, O all-pure one, entreat Him Who alone resteth in the saints, that He sanctify all of us who forever glorify thee with holy voices, O pure one.

Canon of the Departed

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Stichos: Wondrous is God in His saints, the God of Israel.

O Lord Who art everywhere present, Thou didst come down to save the human race, which was led astray of old; wherefore, the martyrs entreat Thee: Unto those whom Thou hast translated from the earth, O Savior, grant rest in the land of the meek.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Only Thou art free among the dead, O Christ, and Thou didst shake off the mortality of death. Deliver Thy servants now from the mortality of sin, O Master, showing them to be heirs of Thy kingdom.

Glory...: In Thy great and ineffable loving-kindness and the unfathomable depths of Thy love for mankind, O Christ, grant remission of transgressions unto the departed, and show them to be cleansed by Thy grace.

Now & ever...: Theotokion: Thou wast a lamp of divine glory, O Virgin, for through the Spirit thou didst bear Effulgence: Him Who appeared to us in the flesh and with the radiance of His divinity destroyed the gloom of hades, O divinely joyous one.

ODE VIII

Canon of All Saints

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

The streams of your blood sanctified all creation and manifestly dried up the effluvia of deception, O passion-bearers of the Lord; and they give drink in abundance to the souls of the faithful.

With the assembly of holy hierarchs and women, and the glorious prophets, the choir of ascetics hath appeared, which is equal to that of the angels; for on earth they lived the life of the angels through the Spirit.

O passion-bearers of the Lord, ye primates and prophets, ye multitude of the venerable, and holy women: From the arrows of the enemy deliver all of us who praise you.

Nekrosimon: Those whom Thou hast taken from us, O Savior, do Thou cause to dwell in the bosom of Abraham, and give them rest with all the elect, granting remission of their sins unto all, in that Thou art most compassionate.

Theotokion: O pure Theotokos, with all the holy prophets and martyrs, with the venerable, the hieromartyrs and the holy women, beseech the Savior to have pity on us.

Canon of the Departed

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

By Thy condescension Thou didst show us the death of our enemies, in that Thou art immortal; and by Thy divine power thou didst reveal to us entry into life, which Thy martyrs have now received as is meet, O Immortal One.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Vouchsafe that the departed may delight in Thy noetic beauty, cleansing them of the shame of ignominious sin, in that Thou lovest mankind; for Thou alone wast revealed as foreign to sin, O Master.

Glory...: Nekrosimon: Thou hast set aright us who had fallen into the dust of death, O Christ, by Thy death granting life, the food of immortality, and everlasting joy, which Thou dost vouchsafe unto those who have now fallen asleep, in that Thou art merciful.

Now & ever...: Theotokion: Great and awesome is the mystery of thy birthgiving, O Mother of God, for thou gavest birth unto God Whom death could not abide and the grave did not corrupt; wherefore, all of us, the nations of the earth, glorify thee, O all-pure one.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: O ye faithful, in unceasing hymnody let us magnify her who supernaturally conceived in the flesh of her womb the Word Who shone forth from the Father before time began.

Shown to be mighty against the passions and powerful against the enemy, O passion-bearers, having contended lawfully ye took the prize and were crowned by God.

As godly sacred ministers and emulators of the good Shepherd, O divinely glorious primates, ye tended His sheep in holiness.

With the venerable, the ascetics and the sacred prophets let us honor the multitude of women who suffered and cast down the enemy by fasting.

Nekrosimon: The all-glorious multitude of Thy saints unceasingly entreateth Thee, O Lord: Show forth as sharers in everlasting life those in the Faith, whom Thou hast brought over to Thyself, O Christ.

Theotokion: O pure Virgin Mother, who gavest birth in the flesh to the compassionately loving God, with all the saints ever entreat Him, that He save us from misfortunes.

Canon of the Departed

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Stichos: Wondrous is God in His saints, the God of Israel.

O Ruler Who hast authority over the living and the dead: Unto those who have passed over to Thee from life do Thou grant the inheritance of heaven and the splendor of the saints and Thine all-glorious passion-bearers, O Master.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Word, Who of old bestowed upon me most essential life, and now givest it well to me again: In that Thou art merciful, cause Thy departed servants to dwell in the longed-for bosom of Abraham our ancestor.

Glory...: O my Savior, Thou art wholly most splendid delight, Thou art wholly desire which cannot be satisfied! Give the torrents of Thy sustenance and the water of remission as drink to those who have fallen asleep, and who unceasingly glorify Thee.

Now & ever...: Theotokion: We, the faithful, now bless thee as is meet, O Theotokos, following thy divinely inspired words; for unto mortals thou alone gavest birth to God, Who destroyed the power of death, O Virgin Mother.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone II—

Ye suffered for Christ even unto death, O passion-bearers and martyrs. And though your souls are in the heavens, in the hand of God, your relics are venerated throughout the whole world. Priests and all the people bow down before them, and we cry out, rejoicing: Precious in the sight of the Lord is the death of His saints.

Every city and land honoreth your relics, O passion-bearers and martyrs; for, having suffered lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

O holy martyrs, taking up the Cross of Christ as an ensign of victory, ye set at nought all the power of the devil; and receiving heavenly crowns, ye are become bulwarks for us, praying to the Lord in our behalf.

Nekrosimon: Woe is me! What manner of struggle will the soul have when it is parted from the body! Alas! How many tears will it then shed? But there will be none to have mercy on it! Raising its eyes unto the angels, it will pray in vain; stretching forth its hands to men, it will find none to help. Wherefore, my beloved, mindful that our life is short, let us ask of Christ rest for the departed, and great mercy for our souls.

Glory..., Now & ever...: Theotokion—

Come, and with unceasing hymns let us all glorify the Mother of the Light, for she gave birth to our salvation; and let us cry out "Rejoice!" to her who alone gave birth to the chief Cause of all: God Who is before time. Rejoice, thou who hast restored Even who gave birth! Rejoice, all-pure Virgin, who knewest not wedlock!

Aposticha stichera of the departed, in Tone II: Spec. Mel.: "When from the Tree..."——

By Thy life-bearing death Thou didst stem the onslaught of death and corruption, O Master; Thou hast poured forth life everlasting upon all and given resurrection unto mortals who have died. Wherefore, we pray to Thee, O Savior: Grant rest unto those who have departed unto Thee with faith, and vouchsafe them Thine incorruptible glory, O Thou Who lovest mankind.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

That Thou mightest enable men to share in Thy divine kingdom, O Christ, Thou didst endure crucifixion, and didst willingly accept death. Wherefore, in Thy loving-kindness show forth as sharers in Thy kingdom those who with faith have passed over to Thee; and vouchsafe Thy sweet beauty unto them.

Stichos: Their souls shall dwell amid good things.

Desiring to save Thy creation, rejoicing Thou didst work the truly awesome mystery of Thy dispensation, in that Thou art all-good; and with Thy precious blood as a ransom Thou didst redeem the whole world. Wherefore, we pray: Vouchsafe deliverance with all the saints unto those who have passed on to Thee with faith.

Stichos: Their memory shall be unto generation and generation.

Standing before Thy dread, terrible and awesome throne, O Christ, those who have died from the beginning of time will await Thy just sentence and receive divine justice. Then, unto Thy servants who have passed on to Thee in faith, O Savior, grant rest where the choirs of the saints are, and the joy is ineffable.

Glory..., Now & ever...: Theotokion—

When my soul must needs sever its fleshly bond and depart this life, then stand before me, O Mistress. Set at nought the counsels of the incorporeal foe, and crush the jaws of those who seek to slaughter me without pity, that, unhindered, I may elude the myriad princes of darkness who inhabit the air, O Bride of God.

SATURDAY MATINS

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Having emulated the sufferings of Christ, O martyrs, ye ever heal the divers sufferings of men.

The apostles, prophets and righteous teachers were well-pleasing to the Creator of all.

In that Thou lovest mankind, O Lord, we pray: Number among all Thy saints all Thy servants who have departed in the Faith.

Glory...: O transcendent Trinity, have pity on those who worship Thee, ever delivering them all from the deceit and wiles of the enemy.

Now & ever...: Disdain not the entreaties of Thy servants, O most immaculate one, saving us from all misfortunes and tribulations.